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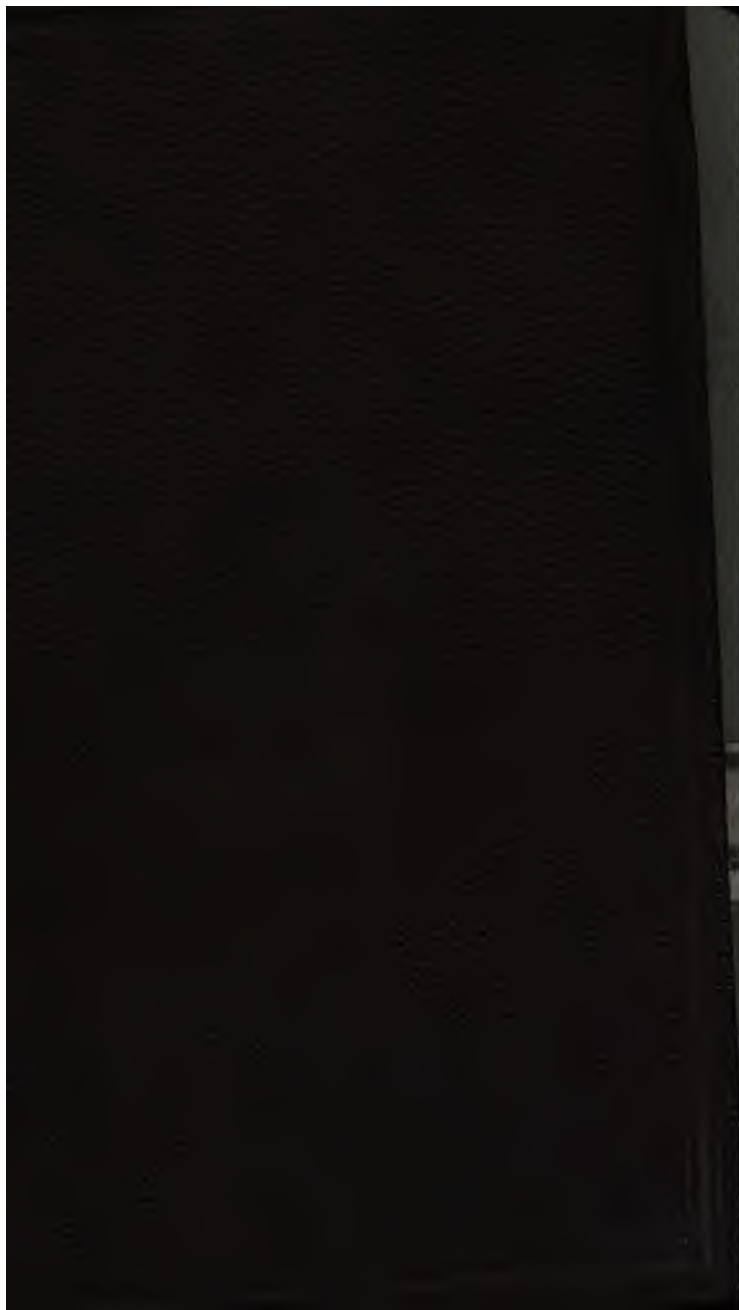
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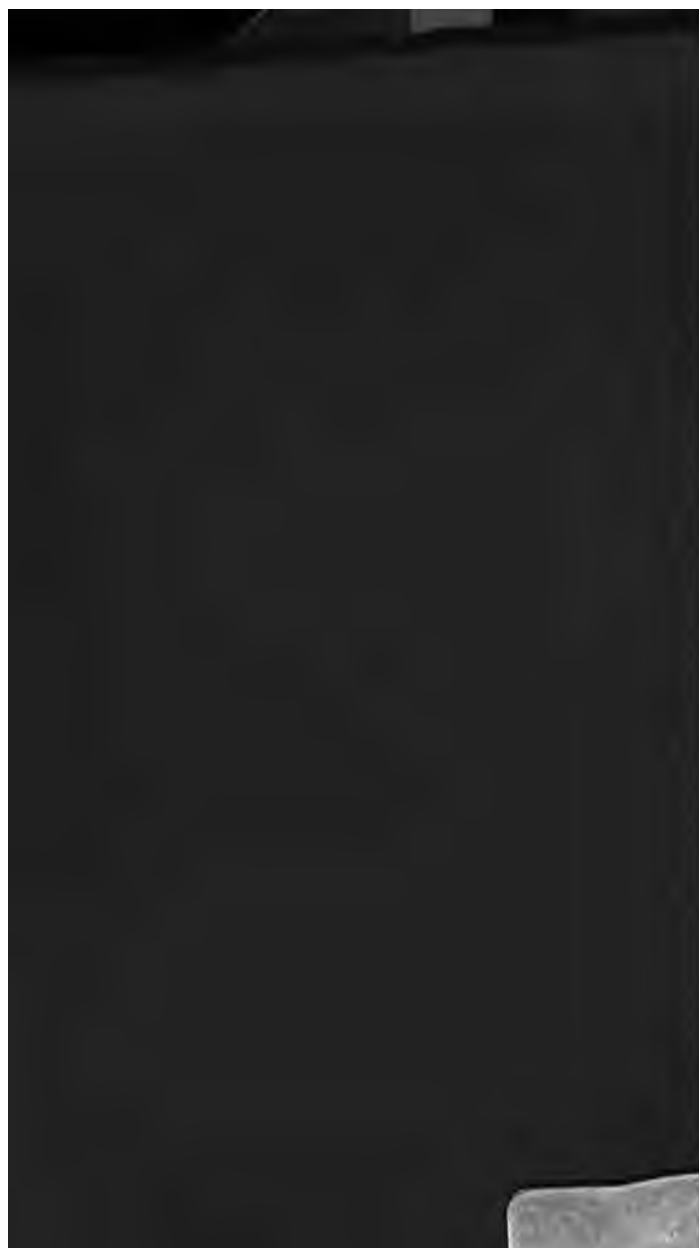
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A COMMENTARY,
Practical and Exegetical,
ON
THE LORD'S PRAYER.

BY THE
REV. W. DENTON, M.A.
AUTHOR OF
"A COMMENTARY ON THE GOSPELS,"
&c. &c. &c.

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TO

JAMES AND ELIZABETH DENTON,

MY FATHER AND MOTHER,

I Dedicate

THIS

COMMENTARY. ON THE LORD'S PRAYER.



PREFACE.

THIS short Commentary on the Lord's Prayer is almost wholly composed from the copious materials to be found in the writings of the commentators and homily writers of past times. Though I have preferred to collect and arrange the devout thoughts of others rather than to attempt any exposition of my own, I have not confined myself to the volumes of writers of any one age, but have consulted the latest as well as the earliest expositors of the Lord's Prayer. Believing assuredly that He who has promised to be with His Church, and to be always in the midst of those who are assembled in His name, has not limited that promise to any period of time, I have sought to arrange from the precious stores of wisdom which are to be found in the writings of holy



and learned men in all ages a brief but yet suggestive Commentary on this Prayer of prayers. If I have at all succeeded in attaining this object, these pages will speak to the hearts of those who read them somewhat of His message of mercy and judgment, and tell to those who long for it some portion of His loving wisdom who has revealed Himself not only as the Infinite Love, but also as the Eternal Wisdom.

Whitsunday, 1864.

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INTRODUCTION.

"THE knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding thus much we know even of Saints in heaven that they pray [Rev. vi. 10], and therefore prayer being a work common to the Church as well triumphant as militant, a work common unto men with angels, what should we think but that so much of our lives is celestial and divine as we spend in the exercise of prayer? For which cause we see that the most comfortable visitations, which God hath sent men from above, have taken especially the time of prayer as their most natural opportunities."—*Hooker — Of the Laws of Ecclesiastical Polity*, Book V. chap. xxiii.

INTRODUCTION.

PRAYER is an act of the reasoning powers of man making manifest the desire of his will, and in which he seeks from God¹ the removal of evil, or the gift of some good thing. Aquinas.

Prayer is of all things most necessary to the life and the well-being of every Christian soul. Without it the Faith itself becomes an unreality. For what are all the mysteries of the Creed unless we obey God? And who can obey the call, and keep the commandments of God without the help of His grace? And how can we obtain this grace except through prayer to Him?

Since, then, the help of God is thus necessary to all of us, and inasmuch as we cannot receive what He has promised without doing His will, for His

¹ *Oratio est actus rationis practicæ, voluntatis desiderium explicantis, et ab alio aliquid postulantis.—Th. Aquinas in Sec. Secund. Quæst. lxxxiii. Art. 1.*

1 Thess. v. promises are only to those who obey², we are bidden
 17.
 Luke xviii. in Holy Scripture to *pray without ceasing*, and are
 1.
 told by our Blessed Lord Himself that *men ought always to pray*.

But how may we fulfil this command to *pray without ceasing*? In order that we may do so, let us remember that he prays always who has stated times of prayer, which he never disregards. He prays always who does every thing with a pure intention, seeking in all his actions the glory of God. He prays without ceasing who has always in his heart a readiness and earnest desire to pray, for desire itself is a prayer. He prays always who in all things has God in remembrance. In one word, he best fulfils this command of Christ who lives best.

No one can become vicious; no one can fall into doubt and disbelief; no one is ever given over to his own evil heart, unless he first gives up this daily privilege of prayer.

Prayer is that channel through which the rivulets
 'dry places,' of divine grace flow to the soul of the believer.
 Luke xi. 24.
 Without this grace the soul becomes dry, and life gradually dies out of it³.

² "Dieu ne doit que suivant ses promesses. Il a promis d'accorder la justice aux prières; jamais il n'a promis les prières qu'aux enfans de la promesse."—*Pascal*.

³ "La prière n'est pas pour instruire Dieu, mais pour

Nor does it avail us aught that we pray, unless we do so earnestly and with reverence. Repeating prayers without praying is but a mockery of God, who can be worshipped acceptably only by those who worship Him in spirit and in truth. Thus God John iv. 24. condemns the children of Israel for the empty formality of their prayers, saying, *Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men : therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.* They who so Isaiah xxix. 13, 14. pray formally, unearnestly, and unmeaningly, will fall into the condemnation spoken of by the Psalmist, Psalms cix. 7. and their very prayer will be made unto them sin.

No one is in any way worthy of his name of Christian who does not at least twice in the day pray to God : that is, when he rises from sleep in the morning, and again before he lies down to rest at night.

donner à l'homme la vue de sa misère, pour humilier son cœur, exciter son désir, embraser sa foy, animer son espérance, élever son âme vers le ciel, l'avertir que c'est-là qu'est son Père, sa patrie, son héritage, etc."—*Quesnel*.

And let none neglect this duty, and deprive themselves of this privilege, because they cannot pray with that fervour which they desire. If they long to pray with power and earnestness of soul, they do so pray, since it is desire which constitutes prayer; so that all those who deplore sincerely their want of earnestness are really praying even more than when they seem to pray with such a degree of fervour as satisfies themselves⁴.

Many Christians mourn that their prayers seem to be attended with so little effect. Let such examine themselves in order that they may discover the cause why their prayers are thus barren. Let the Christian remember that he who would come to the throne of God aright must do so with a pure heart and resolved will. In vain do men ask that God's will may be done, when all the time they unceasingly do things contrary to that will. If we would pray to God acceptably, we must seek His will

⁴ "In oratione sæpè illa displicentia, et amaritudo non tam venit ex fervore, quàm ex tacitâ quâdam superbiâ, quâ homo confidit in suâ diligentia; vel quia in eo etiam vellet excellere; aut ex amore proprio, qui amat consolationem. Quare hoc omnino observandum est, ut cùm fecerit quod in se est, cætera permittat divinæ voluntati et charitati, et confidat, quòd illa ipsa ariditas idèò permittitur à Deo, quia sibi sic expedit. Et hic ipse affectus humilitatis, et subjectionis erga Deum sæpè magis efficax est, ut concedat gratiam benè orandi."—*Exercitia spiritualia*.

fervently with our whole heart and with undivided affections. Psalm cxix.
2.

It is not then the joy of prayer which we are to make the object of our desire. It is not because prayer is a delight to us that we are to pray. To do so from such a motive is not to seek the glory of God, but our own gratification. He indeed prays best who desires to possess nothing and to know nothing save Jesus Christ and Him crucified; the type of that self-crucifixion of will and desire at which the child of God is bidden to aim. 1 Cor. ii. 2.
Bona.

To all right prayers are required firm faith and confidence in God, love towards God and our brethren, purity of intention^s, and that humility of heart as to ourselves, which is manifested by the acknowledgment of our needs and infirmities. Alex. Nata-
lis.

Prayer may be thus variously divided.

(I.) Prayer is either public, offered up to God by the minister of the Church in the name of the whole congregation, and as their mouth-piece; or it is the private prayer of individuals.

(II.) Prayer may be either wholly mental and not embodied in words, or it may be vocal as well as mental.

^s "Quia hoc negotium orationis etiamsi nostram quoque co-operationem exigat, majori tamen ex parte pendet à Deo, et est donum Dei: quare ad hoc potius se anima disponere debet per humilitatem, et puritatem, quàm confidere in suâ præparatione et industriâ."—*Exercitia spiritualia*.

(III.) With reference again to the subject—
 Bellarmine. matter of our public prayers, St. Paul thus divides
 it: *I exhort . . . that . . . supplications, prayers, inter-*
cessions, and giving of thanks, be made for all men ;
 1 Tim. ii. 1. to which mode of division he again refers when he
 says, *In every thing by prayer and supplication with*
 Phil. iv. 6. *thanksgiving let your requests be made known unto*
God.

(I.) Public prayer is of two sorts. It is either—
 (1) In the Church amidst the congregation of God's
 people ; or (2) in the family, which is a lesser con-
 gregation, where the master or father supplies the
 place of the priest, and is bound to provide spiritual
 food for all those who are under his power and charge ;
 as well as to give them bodily food. It is his duty
 to ask from God all those things which are necessary
 for them, either as individuals or as members of that
 one family.

Hammond
 in Pract.
 Cat.

(II.) Mental prayer consists in meditation upon
 God, His mercies, His purity, His greatness, His
 love and our indigence ; in reflections on the conse-
 quence of our sins and in desires after our Father's
 honour and presence.

Of mental prayer the Psalmist speaks: *When*
 Psal. xxvii. *thou saidst, Seek ye my face ; my heart said unto*
 8. *Thee, Thy face, Lord, will I seek ;* or when he
 prayed not only that the *words* of his mouth, but
 that the *meditation* of his heart should be always

acceptable in the sight of God. Of such inward Psalm xix. 14.
 prayer long pent up and then going forth in words,
 it is that David says in another place, *I held my
 tongue, and spake nothing : I kept silence, yea, even
 from good words ; but it was pain and grief to me.
 My heart was hot within me, and while I was thus
 musing the fire kindled : and at the last I spake
 with my tongue.* Such mental prayer it was that Psalm xxxix. 3, 4, P. B. Version.
 Hannah offered up to God, when *she spake in her
 heart, while only her lips moved, but her voice was* 1 Sam. i. 13.
not heard.

Of vocal prayer we have many examples left in
 the Old and New Testament ; such as that of the
 Prophet : *O Israel, return unto the Lord thy God ;
 for thou hast fallen by thine iniquity. Take with
 you words, and turn to the Lord : say unto him,
 Take away all iniquity, and receive us graciously . . .
 for in Thee the fatherless findeth mercy.* Or again, Hosea xiv. 1—3.
 that with which the Apostle concludes the Epistle
 to the Hebrews :—*Now the God of peace, that
 brought again from the dead our Lord Jesus,
 that great Shepherd of the sheep, through the blood
 of the everlasting covenant, make you perfect in
 every good work to do his will, working in you that
 which is well-pleasing in His sight, through Jesus
 Christ ; to whom be glory for ever and ever. Amen.* Heb. xiii. 20, 21.
 But the most perfect example of prayer in words
 is that which Christ has given to us in the most

perfect of all prayers ; that which, because He gave it, we call the Lord's Prayer.

(III.) St. Paul thus divides the subject-matter of our public and daily prayer: (1) *Supplications* for the removal of evil, whether temporal or spiritual; (2) *Prayers* for the bestowal of good, the growth of that work of grace within us by which the temptations and assaults of the Evil One are frustrated. (3) *Intercessions* or requests for others, whether for the removal of evil from them, or the gift of good things to them. (4) *Giving of thanks*, which should make a part of all our prayers, whether public or private⁶.

Piconio.
Primatius.
Corn. à
Lap.

Though these words of St. Paul seem especially intended to supply a rule for the public prayers of the Church, which are to be *made* (ποιεῖσθαι) by the minister for the whole congregation, yet in giving us this rule for public prayer he gives us also a guide for our private devotions. We are to pray for ourselves and all others—*all men*—whether Christians or those who are not yet members of the one Fold. For ourselves and for others we are to seek

Fromond.
Estius.
Gorranus.

⁶ With this Hammond substantially agrees. He considers *supplication* to be limited to the acknowledgment of sin and beseeching pardon. *Prayer* to be the petitioning for things necessary for our bodies and souls. *Intercession* to be prayer offered up for others, whether friends or enemies. *Giving of thanks* the acknowledgment of God's mercies to ourselves and others.—*Practical Catechism*, lib. iii. sect. 2.

from God the removal of evil, the gift of that which is good, and with these our supplications and prayers, are to be mindful to mingle our thanks for the mercies bestowed upon us by our Father in heaven. So may we be *careful for nothing*, because we are enabled by Christ, *in every thing by prayer and supplication with thanksgiving* to make our requests known Phil. iv. 6. unto God.

But in all our prayers it is necessary for us to consider not only (1) for what we should pray, which is sufficiently unfolded to us in the Lord's Prayer ; but (2) How it behoves us to pray. What Origen is that disposition of heart which is required by God of him who would pray acceptably. We are to come before God with hands clean from sin, with minds free from *wrath and doubting*, with a heart at peace with our brethren, merciful and forgiving towards all men. 1 Tim. ii. 8.
Matt. v. 23.
Mark xi. 25.

When we pray, then, let us not come hastily, and full of engrossing cares and earthly thoughts, but let us withdraw ourselves for a short space from worldly occupations and daily anxieties. In silence, let us call to mind the Majesty and the power of Him into whose presence we are going with our petitions. And then, on our bended knees, and with a mind humbled and bowed before the Almighty, let us offer up to Him our prayers.

And the fruits of true prayer are these:—(1) The obtaining that for which we have made request to God. (2) The preparation and fitness of our heart to receive God's gift. (3) The strengthening and increase of our faith in the Almighty power of God, the confirmation of our hope in the multitude of His mercies⁷ who is infinite in His love, and the enlargement of our charity towards all our brethren, for whom no less than for ourselves we are commanded to pray. (4) The increase of our humility and reverential fear for God, since by the very act of prayer we own that we are unable of ourselves to provide that for which we pray, and in confessing our necessities we acknowledge that God is all powerful, and able to give all that we can ask or desire. Prayer removes from us the weight of present evil and lightens our anxiety on account of the trials and distress which surround us, through the certain prospect of future and of infinite good⁸. All these fruits of prayer will be given to those who from their heart join in this prayer of Christ.

Bellarmino.

⁷ "Non secundum misericordiam hominum, quæ parva est, sed secundum Tuam, quæ magna est, quæ immensa est, quæ incomprehensibilis est, quæ omnia peccata in immensum excedit."—*Savonarola in Ps. li.*

⁸ "C'est un Père qu'on prie : allons à lui avec confiance. Il sait nos besoins : éloignons de nous toute inquiétude."—*Quésnel.*

.

THE LORD'S PRAYER.

“TOTA consideratio hujus orationis reducitur ad considerationem crucis Christi et mortis nostræ. Mors enim nostra ostendit nos verè hîc esse peregrinos. Et mors Christi nos Dei fecit filios, ut de terreno patre non cogitantes, neque de terrena patria, jure dicamus, Pater noster qui es in cœlis. Facit et mors nostra ut non quæramus gloriam nostram, qui mox erimus pulvis et cinis: et mors Christi facit ut gloriam Dei desideremus, qui pro nobis crucis ignominiam non recusavit. Dicemus igitur, Sanctificetur nomen Tuum, quasi dicamus, Non nobis, Domine, non nobis, sed nomini tuo da gloriam [Psalm. cxv. 1]. Cogitantes item per mortem omnes homines citò perire optabimus in eis regnare Christum.”—*Joan. Picus Mirandula.*

THE LORD'S PRAYER

OUR Blessed Lord had already warned His disciples and the multitudes who had flocked to His teaching against the ostentation of the Pharisees who loved to *pray standing in the synagogues and in the corners of the streets, that they might be seen of men*, and had cautioned them also against the error Matt. vi. 5. of the heathen, who using *vain repetitions* thought *that they should be heard for their much speaking.* Matt. vi. 7. The very idea of prayer is opposed to these two errors. Prayer has been diversely expressed as the turning of the heart towards God, the converse of the soul with its Maker, the request of those who seek some good thing from God, or as the ascent of the mind to its Creator¹. It is opposed there- Augustine. Ward. Basil. Hom. in Matt. John Damascen. de Fide, lib. iii. c. 24.

¹ "Oratio est conversio cordis ad Deum."—*Augustine*.

"Oratio est quodammodo desiderii nostri interpres ad Deum."—*Th. Aquinas*, ii. 2, q. 83.

"Orare non est aliud quàm per elevationem mentis et

fore to the Pharisaical ostentation which offers up prayer in order not so much, or at least not only, that God may hear and answer the desire of the heart, as that men may see the outward tokens of prayer. It is also opposed to the *much speaking* of the heathen. But here let us note, that what Christ condemns is *much speaking*, not much and earnest praying. He finds no fault with prayer, be it ever so much drawn out, provided it be indeed prayer. What He condemns is the tumult of mere words, which is often substituted for the deeper utterances of the Spirit¹. To speak much is to pour out superfluous words, and this is forbidden: to pray much is daily, hourly, from a full heart, to make known our supplications to God, to tell Him of our needs; and this we are encouraged to do by the assurance that He hears, and will answer all the prayers we make in His Son's name. He indeed who proscribes *much speaking*, at the same time, by the mouth of the Holy Spirit, bids us *pray without ceasing*².

S. August.
Ep. ccxxx.
c. 10.

¹ Thess. v.
17.

affectus excitationem sua desideria Deo notificare."—*Ioan. Picus Mirandula, In Orat. Dom.*

"Oratio est devota elevatio mentis ad Deum cum impetrandi affectu."—*Dion Carthusianus in Lucam xviii. 11.*

² "Semper orat qui certa intervalla temporum orat."—*Augustine.*

³ "St. Paul saith not, Pray continually with the tongue; as though that should never be still: but *pray without ceasing*, meaning with that part, which doth indeed never lie still, un-

And this frequent and even perpetual prayer we may offer, for desire itself is a prayer; so that he who desires always to do the will of God, prays always for the accomplishment of that will⁴. But some will ask, why should we pray at any time, since God knows all our wants? Such a question Gaufridus. can only be suggested by our mistaken notion of what prayer is. We pray not to inform God of our needs, but that we ourselves may know and recognize them. We pray in order that we may strengthen that which is weak within ourselves, and may love Him more fervently, and confide more and more in Him whom in prayer we contemplate, and whose mercies we recal to our minds. For Ferus. prayer is the very means by which the heart of man is prepared and enlarged to receive those divine gifts which God indeed is ever ready to give, but which we are not always prepared to receive.

Man then ever needs to pray⁵. Hence Christ Augustin. de Ser. Dom. in Monte.
 less we be still-born; and that is his heart: for, as the heart is in a perpetual corporate motion, and if that ever cease we have no longer any life in our bodies, so it must be ever in perpetual spiritual motion, for if that once cease, we have no longer any life in our souls."—*Sir Richard Baker*.

⁴ "Vir desideriorum vir orationum est. Benè semper orat qui benè optat sine intermissione. Efficaciùs apud Deum vota quàm verba clamant, et continua cordis affectio jugis oratio est."—*Gaufridus*.

⁵ "The soul of a Christian is the house of God; ye are

Himself prayed because He also was very Man. This obligation of prayer, like sorrow and toil, came as a part of His humiliation. For thus it became

Matt. iii. 15. Him to fulfil all righteousness. And yet, more than this, He prayed not only because He was Himself man, but also because He was to be the pattern for all His brethren, for all men. He did so that He might leave to us an example of praying.

C'yril. But though the desire of the heart is a true prayer, and though without this desire there can indeed be no prayer, yet our Blessed Lord says not
 Luke xi. 2. when ye desire, but *when ye pray, say*, 'He would
 Stella. have us put the prayer into words; for the words of prayer inflame the heart and augment the desires of him who prays. And in the Lord's Prayer which He twice gave during His life on earth, once to the whole multitude and once to His disciples in private, He has not only left us a precise prayer which we are bidden to use by these words of His, *When ye pray, say*,—but also a pattern after which

God's building, saith St. Paul, but the house of God is the house of prayer; and therefore prayer is the house of the soul, whose organs are intended for instruments of the divine praises; and when every stop and pause of these instruments is but the conclusion of a collect, and every breathing is a prayer, then the body becomes a temple, and the soul is the sanctuary and more private recess and place of intercourse."—*Jer. Taylor, in Life of Christ*, pt. ii. sect. 12, disc. xii.

we are to fashion all our other prayers, *After this* Matt. vi. 9. *manner pray ye* ⁶.

After this manner therefore pray ye.

After this manner (οὕτως) does not mean merely that we are to pray in this manner: it means that, but it means also more than that. It is frequently used when yet the very form of words which we are to pray is strictly prescribed to us. There is then no contradiction between this injunction and that in St. Luke's Gospel. This indeed includes the positive injunction which the latter Evangelist has recorded, but it goes beyond it. The Lord's Prayer should regulate the form and manner of all our prayers. That the word itself (οὕτως) does not Whitby. exclude the use of these particular words is seen in such passages as these: *In this wise* ⁷ *ye shall bless*

⁶ "Whereof is it fitter to make the sacrifices than of that for which we make the sacrifice? And therefore because our living bodies commit the sin, St. Paul would have us offer up our bodies a living sacrifice: and seeing by words we commit offences, it is fit that by words we should seek forgiveness, and as the hands are not washed but by the hands, so the tongue is not cleansed but by the tongue."—*Sir Richard Baker.*

⁷ "Ἀλλήσον Ἁαρὼν καὶ τοῖς υἱοῖς αὐτοῦ, λέγων· Οὕτως εὐλογήσετε τοὺς υἱοὺς Ἰσραὴλ, λέγοντες αὐτοῖς· Εὐλογῆσαι σε Κύριος, καὶ φυλάξαι σε· ἐπιφάναι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ, καὶ ἐλεῆσαι σε· ἐπάραι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ, καὶ δόξῃ σοι εἰρήνην." Num. vi. 23—26.

Numb. vi. 23. *the children of Israel*, and then follows the precise form of blessing. *The Lord put a word in Balaam's*

Num. xxiii. *mouth, and said, Return unto Balak, and thus thou*
 5, and
 Chemnitz. *shalt speak* (οὕτω λαλήσεις) ⁸.

After this manner ; that is, directing our prayer not to false gods, like the heathen, but to the one living and true God, our Father and God in heaven.

In this manner, and using these words, seeking for the things which Christ here points out, and asking

Salmeron. for them in the order in which they here stand, *Pray ye* ⁹,—ye who are neither Pharisee nor heathen, and so are to avoid the error of both these in their

Chemnitz. prayers. *Ye*, because ye are My disciples, and so all who in like manner are disciples and followers of

Salmeron. *Me* are to pray *after this manner*.

After this manner, then, our Blessed Lord bids us all pray ; not, as the hypocrites, to be seen of men ; not, as the heathen, with many and vain repetitions, but as He Himself directs us, using the Prayer

⁸ “So in God's words directed to the prophet οὕτω λέγει ὁ Κύριος, thus saith the Lord, Isa. viii. 11 ; xxviii. 16 ; xxx. 15 ; xxxvii. 33 ; xlii. 5 ; xliii. 1. 14. 16 ; lii. 4 ; lxi. 8 ; lxi. 1, is the same with τὰδε λέγει ὁ Κύριος, these things saith the Lord, Isa. xxx. 12 ; xxxvii. 21 ; lii. 3 ; lvii. 15 ; lxi. 13 ; lxi. 12 ; and so to the other prophets. And had not Christ intended this, He would not have given His disciples a form of prayer, with the heads only of the things they were to pray for.”—*Whitby*.

⁹ The position of the pronoun at the end of the sentence (οὕτως οὖν προσεύχεσθε ὑμῖν) gives emphasis to this word *ye*.

which He Himself has taught us, and looking to Him as an example in all our prayers ¹⁰. Pas. Radbert.

The order of the various parts of this prayer is significant, and by it we are taught,

§ 1. That in all our petitions we must propose the glory of God as our chief end.

§ 2. That we must desire and prefer spiritual blessings, before all temporal good.

§ 3. That it is not enough for us to pray for blessings from the hand of God and to deprecate evil, unless we be earnest and persevering in our endeavours to procure the one and to avoid the other. Farindon.
In vain do we pray God for the forgiveness of our past sins, unless we also seek from Him protection against present temptation, and deliverance from all future evil ¹.

The more we make this prayer our own, the more will it interpret itself to us with ever-deepening impressiveness, from the name of *Father*, the word

¹⁰ "Ut doceo, et quod doceo, et quomodo doceo, vos qui mei estis orabitur."—*Paschasius Radbertus*.

¹ "Though this prayer is the supplication of the whole body of the Church and of every member thereof; yet each petition seems to have some special relation to some peculiar member. For the first petition may not unfitly be thought the prayer of angels: the second, the prayer of the saints departed: the third, the prayer of the faithful living: the fourth, the prayer of all creatures: the fifth, the prayer of penitent sinners: the sixth, the prayer of infants."—*Sir Richard Baker*.

which it places first on our lips, down to the *Amen* of faith, with which we seal and conclude the prayer. It is Christ who, having first taught it to us and impressed it upon our hearts, draws it again to our lips, that so out of our own mouth our heart² may be strengthened and confirmed through the power of God's Holy Spirit.

Stier.

A verbal resemblance between certain clauses in the Lord's Prayer and expressions occurring in some of the prayers used in the worship of the Synagogues, or in the writings of the Rabbis, has led to the supposition that our Blessed Lord selected these particular expressions, and united them in one prayer. The supposition, however, receives but little support from fact. It is by no means certain, that the prayers in which these casual resemblances to the petitions in the Lord's Prayer have been found, are older than the Incarnation of Christ; so that if the one were really borrowed from the other, it may be that the Synagogue borrowed its petitions from the Lord's Prayer, and not the Lord's Prayer from those of the Synagogue³. But the resemblances

² "Orare est in compunctione amarus gemitus ex corde non composita verba sonare."—*Gregory*.

³ Lightfoot tells us that "the prayers mostly in use amongst the Jews were benedictory and doxological rather than petitionary or supplicatory, and supposes that the disciple who asked our Blessed Lord to give to His disciples a form of prayer like as John had already given to his, meant that it should be of

pointed out are so slight, and the passages which contain the same thoughts as those in the Lord's Prayer, are scattered over so wide a surface, that they seem rather to be accidental than intentional resemblances. It has been thought absurd to suppose that the Great High Priest who taught us to pray, and who also prayed for us, who was the Wisdom of God as well as the Son of God, should have taken the various petitions of this prayer from the writings of obscure Rabbis. Again, though it may be granted that most of the petitions bear some resemblance to passages in Jewish writings, yet they are never found joined in one prayer, nor, though the words employed in the one instance may be the same as those used in the other, have they the same meaning and emphasis ⁴. For instance, the word

this character, one of petition rather than of thanksgiving, and that Christ complied with the request by reiterating that form of prayer which He had already in the early part of His ministry taught the multitude whom He drew to hear Him at the Mount of Beatitudes."—See *Lightfoot, Hor. Heb. et Talmud. on Luke xi. 1.*

⁴ The passages collected from ancient prayers and from modern Jewish writers are generally given as follows: "Our Father which art in heaven [Maimonides, in Tephillot]; Thy name be sanctified [ex Euchologiis Judæorum]; Thy kingdom reign [ex libro Musar]; Do thy will in heaven [Rab. Berachoth]; Forgive us our sins [in most prayers]; Lead us not into the hand of temptation [ex libro Musar]; and deliver us from Satan [in precib. Judæorum]; For thine is the kingdom, and thou shalt reign gloriously for ever and

‘Father’ which Christ makes use of has no counterpart in the same sense in the Jewish prayers. The fact of the adoption through Christ by the Father gives a particularity to this word which it does not possess in the prayers of the Synagogue.

But such a supposition overlooks the all-important fact, that the Jewish prayers were necessarily pervaded by the spirit and teaching of the Old Testament; and that inasmuch as this was from the inspiration of the same Holy Spirit which has given to us the New, there must needs be a resemblance between the one and the other. This, however, would not indicate that one was borrowed from the other, but rather that He who had spoken in the earlier time was now uttering again that which in another form indeed, but with the same spirit, He had before given ⁴.

Karslake.

In the New Testament Christ gave to us that

ever [ex liturg.].” Upon this principle of selection it would be possible to prove this prayer taken from any other book or books whatever. *See Note A in Appendix.*

⁵ “After Lightfoot, Schoettgen, Wetstein, Drusius, Vitringa, Witsius, and Surenhusius have laid under requisition every conceivable parallel passage, even from much later Jewish prayer books, the result of their learning and industry shows that only the first two petitions of the Lord’s prayer contains what, after all, amounts to no more than allusions to well-known Old Testament or Messianic ideas and expressions. Besides it is quite possible that the Jews may have borrowed even these from the Lord’s prayer.”—*Lange on St. Matthew.*

new law for which of old He had been preparing us. And the Lord's Prayer is for that reason an epitome of all the prayers of all the saints scattered throughout the Holy Scripture; as the whole law and the prophets are epitomized in that one sentence of Christ, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself*⁶. Beaux-Amis.
Guillaud.
Matt. xxii.
39.

The Lord's Prayer is commended to us,

§ 1. For its authorship and authority.

§ 2. For its efficacy.

§ 3. For its perfection.

§ 4. For the order of its several parts.

§ 5. For its brevity; and

§ 6. For its obligation or necessity.

(I.) *It is commended to us because of its authority.*

It is the Lord's Prayer. It is so called because Christ, who is in essence the Eternal Wisdom, our Lord, the King of kings and Lord of lords, who also as man is He to whom *all power is given both in heaven and earth*, composed it and taught it to us by His own mouth⁷. We require no greater commendation than Bellarmine.
Matt. xxviii.
18.
Cassian.

⁶ "Sicut Symbolum est regula fidei, ita hæc Dominica precatio est regula omnium precationum. Qui enim in oratione aliquid desiderat, vel dicit, quod ad Evangelicam illam precem pertinere non possit, non spiritualiter sed carnaliter et illicite orat, inquit Augustinus."—*Chemnitz, Harm. Evang.*

⁷ "Ecce quàm fidelis et beata debet æstinari oratio, quam

this, that it is the Lord's Prayer ; for the declaration, that *the mouth of the Lord hath spoken it*, is conclusive as to the authority of any precept and the sanctity of any law. In this respect it excels all other prayers, whether in the Old or in the New Testament ; for the Lord's Prayer has not for its author any one of the patriarchs, prophets, or Apostles, nay, not an Angel from heaven, not man's speaking by inspiration and at the command of God, but it was given and commanded to be used by the Eternal Son, who with the Father and the Holy Ghost is God and Lord.

Isaiah xl. 5.

Stella.

Salmeron.

It has never been the custom of earthly kings to give to their subjects and suppliants the words by which they may be effectually intreated ; but the King of kings, in the greatness of His love to all His subjects, puts this prayer into their mouths, and in the largeness of His bounty to man gives to the sinner the words to which He will listen, and which He has promised to answer^s. In teaching us then

nobis Doctor vitæ et Magister cœlestis docuit : ecce quàm beati nos esse possumus, si hæc non tantum officio oris, sed fideli conversationis servamus actu : ecce quàm certa spes salutis data est credentibus quantaque circa nos dilectio Creatoris diffunditur, quanta misericordia et pietas prærogatur, quantaque gratia et fiduciæ munus indulgetur, ut qui servi digni non fuimus, Deum Patrem dicere audeamus."—*Pas. Radbertus*.

^s " Si Princeps Ipse libellum supplicem formaret sibi porrigendum et à se expediendum, profectò magnâ fiduciâ erectus

this prayer, our Saviour gave that to us which His Father wills should be our possession, and puts the words into our mouth by which we may approach the throne of God at all times with full assurance that we shall receive what we pray for. Barradius.

God alone could teach us how He would be intreated. He therefore who at the first gave us life, taught us by these words how to pray. When then we offer up our prayers, let the Father recognize the words of His beloved Son ; and seeing that we have Him for an advocate with the Father, let us when we plead for mercy and for the supply of our needs do so in the words of Him who has passed into the heavens there to be our Advocate. This then is the ground of our confidence. When we sinners pray for grace and forgiveness from God, whose laws we have broken, in these words of Christ, we bring Christ Himself as our Mediator and Advocate⁹. In no truer way indeed can we Tertullian.
Cyprian.
Jansen.
Gand.

et animatus accederet de felici expeditione, qui libellum illum principi exhiberet : ita sanè Christus Dominus advocatus noster simul et iudex, orandi formam Ipse, qui exauditurus est, formavit et Pater Æternus Filii sui vocem non potest non audire, qui nobis ut ipsum audiamus præcepit."—*Salmeron, Comment. in Evan.* t. v. p. 284.

⁹ "Orandi thema, materiam petendi, supplicandi normam paucissimis in verbis Ipse tibi, qui tibi est exorandus indulsit, ut ex hoc tu petendi sumas sensum, ut intellectum postulandi capias, mensuram colligas impetrandi, et brevi magisterio

Ferus. be said to pray in the name of Christ, than, when prompted by His Spirit, we pray in the very words which our Lord Himself has taught us. When then we thus pray to the Father, we do so in Christ's strength, so that it is not merely our own prayer, but it is the Lord Himself praying in us and interceding for us.

(II.) *The efficacy of the Lord's Prayer.*

This follows upon its authority. It is the prayer which is not only taught us by our *Lord*, but is sanctified to us by the use of Christ Himself, who is an Advocate ever prevailing, and whose words are ever efficacious to procure for us all that we need. For He who dwells in the heart of all God's people—the Holy Spirit—is in the very voice with what we intreat, since these are the words of Christ; so that it is not merely we that speak, but the Holy Spirit that speaketh in us.

Cyprian.

Barradius.

(III.) *The Perfection of the Lord's Prayer.*

It includes all that we can pray for, and is in itself an abstract of the whole Gospel¹. All that

Tertullian.

orandi latissimam capias disciplinam; simul quia ad amoris iudicium Rex ipse officio functus est advocati, ut preces quibus responsurus erat Ipse dictaret."—*Pet. Chrysologus*.

¹ "Breviarium totius Evangelii."—*Tertullian*.

"Tertullianus commendat orationem hanc, ut quæ suâ brevitate et compendio quicquid necessarium sit complectitur. Et tamen, inquit, brevitatis ista magnæ ac beatæ interpretationis

we can ask for or desire is here, for that which we do not desire we cannot ask for. In these words we ^{Tostatus.} seek—

§ 1. The gift of that which is good, whether it be celestial good or spiritual good, the gift of Divine Grace for the soul, or the temporal good which is necessary for our nature in this world².

§ 2. We seek the removal of all that is evil, whether it be past evil, for which we are bidden to intreat forgiveness, or present temptation, from which we desire preservation, or future evils, from ^{Gorranus.} which we ask deliverance.

When, for example, Solomon prays *that all people of the earth may know the name of the Lord*; and ^{1 Kings viii. 43.} when David sings, *Blessed be the name of the Lord*, ^{Psalm cxiii. 2.} what more is expressed than by the words of the first petition, *Hallowed be Thy name*? When we ^{Psalm xciv. 2.} read in the Psalms, *Lift up Thyself, Thou Judge of the earth*, what is asked in these words but that *Thy kingdom come*? Again, when the Psalmist says in another place, *Hold up my goings in Thy paths, that* ^{Psalm xvii 5.} *my footsteps slip not*; or again, *Teach me, O Lord*,

sententiâ fulta est: quantumque substringitur verbis, tantum diffunditur sensibus."—*Beaux-amis, Harmonia Evangelica*, t. ii. p. 219.

² "Si omnium sanctorum precationum verba, quæ in totâ scripturâ maximè in Psalmis extant, percurras, nihil invenies, quod non ista Dominica compendio contineat, et concludat oratio, inquit Augustinus."—*Chemnitz, Harm. Evangel.*

Psalm cxix. 33. *the way of Thy statutes, and I shall keep it unto the*

end, what is said more than we pray in the third petition, *Thy will be done on earth as it is in heaven?* When we read in the book of Proverbs, *Give me neither poverty nor riches; feed me with food convenient for me*, what is this but another form of the fourth petition in the Lord's Prayer, *Give us this day our daily bread?* When the Psalmist exclaims, *I have delivered him that without*

Psalm vii. 4.

cause is mine enemy, and the son of Sirach almost in the words of the Lord's Prayer, and entirely in its spirit, says, *He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance. Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man beareth hatred against another, and doth he seek pardon from the Lord?*

Ecclus. xxviii. 1—5.

He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins? If he that is but flesh nourish hatred, who will intreat for pardon of his sins, in these words we have the anticipation of the fifth petition, Forgive us our trespasses as we forgive them that trespass against us. When again David prays, *Deliver me not over unto the will of mine*

Psalm xxvii. 12.

enemies, and the son of Sirach prays, *O Lord, Father and God of my life . . . let not the greediness of the belly nor the lusts of the flesh take hold*

of me ; and give not over Thy servants unto an impudent mind, they are using the prayer of the sixth petition, *Lead us not into temptation*. When again we read in the Psalms, the Prayer Book of the Church, both before and after the incarnation of Christ, *Save me from all them that persecute me, and deliver me* : and not only from *all* evil, but specifically from the Evil One, *lest he tear my soul like a lion, rending it in pieces, while there is none to deliver*, this is a similar prayer to that in the last petition of the Lord's Prayer, *Deliver us from evil*. Whilst, finally, the doxologies scattered throughout the Old Testament, but especially to be found in the book of Psalms, are an anticipation of that which closes the Prayer which Christ has taught us³. *The Lord . . is a great king over all the earth*, *Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength ; give unto the Lord the glory due unto His name*, is but in other words the conclusion with which Christ sums up this prayer, *For thine is the kingdom, the power, and the glory, for ever and ever. Amen*.

Ecclus.
xxiii.
4—6.

Psalms vii. 2.
Veith.

Psalms xlvii.
2.

Psalms xcvi.
7, 8.

Well then may we say, whenever we think of and utter aught which it is in our will or our power to

³ "Compendiis paucorum verborum quot attinguntur ? Edicta prophetarum, Evangeliorum, Apostolorum, sermones Domini, parabolæ, exempla, præcepta."—*Tertullian. de Orat. Dom.*

Stier. ask, that we shall find it already spoken for us in this Prayer of prayers ⁴.

(IV.) *The order and arrangement of the Lord's Prayer.*

But in this prayer we not only pray for all that we can desire, we do so in that order which is most fitting; and as we are bidden by Christ *to seek first the kingdom of God and His righteousness*, with the promise that the things which we need *shall be added unto us*, so this rule is observed in the Lord's Prayer, where we find, first, those things which pertain to God's glory; and then, secondly, those things which concern our own good, our life, and our salvation ⁵.

Aquinas.

The order of the petitions in the Lord's Prayer is to be noted,

§ 1. Since the foundation of all things is the

⁴ "Quamlibet alia verba dicamus, nihil aliud dicamus, quàm in istâ Dominicâ oratione positum est, si rectè et congruenter oramus."—*S. Augustin. in Epist. 121, cap. 12.* "In numero septenario continentur istæ petitiones, qui numerus universitatem significat et Spiritu Sancto accommodatur, ut intelligamus universitatem donorum spiritualium nos postulare."—*Salmeron, Comment. in Evan. t. v. p. 285.*

⁵ "Our Pater Noster for the most part begins at *Panem nostrum*, and our prayers are much like Jacob's vow; if God will give us bread to eat and raiment to put on, then the Lord shall be our God. Indeed, it should not be thus. If our love were perfect, our devotions would be so also, and kindle at no other fire than the love of God's glory."—*Farindon.*

glory of God, we are bidden to desire that His name may be sanctified, His glory known to all men.

§ 2. We pray for the coming of God's kingdom, which is the manifestation of His power and glory ; since (a) the foundation of that kingdom should be the primary motive of all our actions ; and (b) the kingdom of grace, the Church of God, is the appointed means for bringing us to our Father.

§ 3. We then pray that we may do His will ; for this without His help we cannot do ; and there is no coming into His kingdom of glory, no sanctifying His name aright, unless in all our actions we do His will.

§ 4. We next pray that He would give us *our daily bread*, so that we may be strengthened, soul and body, to do His will, and may preserve that earthly life in which we are to accomplish the designs of God in sending us into the world.

§ 5. We pray for the forgiveness of all our sins ; of every thing which we do-contrary to His will ; and this is enjoined upon all, since all men sin in a greater or less degree daily.

§ 6. We next pray to be preserved from falling into and yielding to the snares and temptations which surround us all in this world, so that the grace of forgiveness which God gave us when we

were admitted into His kingdom, as well as that daily forgiveness which we pray for in the Lord's Prayer, may not be rendered useless to us by our subjection to the Evil One⁶.

§ 7. In the last petition we pray for preservation in the midst of present evil, and to be defended by His presence in all trouble and sorrow, lest overwhelming us they cause us to despair.

Ward.

Viewed as a whole then, this prayer contains only one idea, the deep longing of the soul after the kingdom of God, which forms the substance of all the prayers of His children, for whom Christ has given us this model. This one idea, however, is set forth under a twofold aspect. In the first three petitions it is presented to us in the light of God's relation to man, exhibiting the kingdom of God absolutely and in its perfectness,—the final aim of God being always the burden of the believer's desire. The four succeeding petitions, on the other hand, have reference to the obstacles in the way of the kingdom of heaven, and present this spiritual longing of the children of God in the light

⁶ "Oratio Dominica quotidiana est fidelium medicina, ut docent SS. Patres, et inter alios S. Aug. in Enchirid. c. 71. De quotidianis brevibus levibusque peccatis, sine quibus hæc vita non ducitur, quotidiana fidelium oratio satisfacit . . . Delet omnino hæc oratio minima et quotidiana peccata."—*Alex. Natalis Theolog. Dog. et Mor.* lib. v. cap. 2.

of the existing relation between man and God. Hence it is that in the first part of the Lord's Prayer the infinite riches of God are unfolded :—

Hallowed be *Thy* name ;

Thy kingdom come ;

Thy will be done ;

while in the second part the poverty of man is brought to view¹ :

Give *us* this day our daily bread ;

Forgive us *our* trespasses ;

Lead *us* not into temptation ;

Deliver *us* from evil.

Lastly, the doxology expresses the certain hope that our prayers shall be heard, being based on the character of God, who being Himself the highest Good, will also bring to pass the good which is Olshausen. highest, even His own kingdom.

The first three petitions then refer to the celestial life, the life in heaven ; for though they concern what must be begun here, they can only be consummated in heaven. The three last refer to this present world : for in the next life will neither be sin, temptation, nor aught that is evil. The fourth petition concerns both the celestial life and that on

¹ "Petita sunt septem, quæ universa dividuntur in duas partes. Prior continet tria priora, Patrem spectantia : *tuum, tuum, tua* ; posterior quatuor reliqua, nos spectantia."—*Bengel*.

Hugo de S. earth, since in it we pray both for our spiritual and
 Charo. our material food. Again, in the first three petitions, which relate to the life in heaven, there seems a manifest reference to the three Persons in the Ever-Blessed Trinity. (1) In the first we invoke God as He is the Father. (2) In the second we point to the Son, whose *kingdom* we pray may come, whose rule over all, whether here or in glory, we desire may be consummated. (3) In the third we refer to the Holy Spirit, through whose indwelling the children of God are daily disciplined and strengthened to do the whole will of God.

Stier.

(V.) *The brevity of the Lord's Prayer.*

When we consider the number of things contained in this prayer, all that man can desire of good, either in this life or in the next, we shall see that no form of words can possibly be briefer than this; and not only brief, but clear in its brevity, so that we may be assured that the truths and the will of God are not hidden from us by the multiplicity of words, and vain repetitions^s.

Bellarmino.

Beaux-Amis.

This prayer is short, so that—

§ 1. All men may learn the words and understand the meaning without difficulty.

^s “Hæc brevitate faciliùs scitur, meliùs retinetur, frequentius iteratur, minùs fastidit orantem, citò exaudiri innuit; plus affectu, quàm ore orandum esse insinuat, ignorantem incusat.”—*Alexand. de Hales*, 4 part. q. 37.

§ 2. That all may retain it easily in their mind.

§ 3. That all may be able to use it frequently.

§ 4. That none should weary in the use of it.

§ 5. That none should excuse themselves for not knowing the Lord's Prayer.

§ 6. That all may have confidence that what He bids them thus briefly pray for He will give them speedily.

Cyprian.

§ 7. That the value of all our prayers may be shown to consist not in the multiplicity of the words of prayer, for which the heathen indeed are condemned, but in the reality and earnestness of the Gorranus desires of our heart.

(VI.) *The obligation or necessity of using this prayer.*

The Church has ever understood the words of Christ, *When ye pray say*, as a positive command enjoining the use of this prayer⁹. Though even were the words of our Blessed Lord less stringent, the mere fact that we are permitted to use this prayer, and that it was consecrated to us by having come from His lips who spake as never man spake, would have John vii. 46. all the force of a command to those whose highest

⁹ "Ecclesiæ oratio est vox et de magisterio Domini veniens. Ipse dixit, *Sic orate*: discipulis dixit, apostolis dixit et nobis, qualescumque agniculi sumus, dixit, arietibus gregis dixit, *Sic orate*."—Augustin. Hom. xxiv. de verbis Apostol.

Veith.

Jansen.
Gand.'Oratio quo-
tidiana.'
Cassiodo-
rus.

glory it is that they are called by His name, have been redeemed by His blood, have been made members of His body, and derive their whole spiritual life from Him. Hence when His disciple had witnessed His miracles, and had seen all those signs and tokens of His Almighty power, he asked but for this, to be taught to pray, esteeming, as it would seem, this gift greater than all supernatural power, and desiring above all things to know how best he might approach the throne of God in prayer. In answer to this request, Christ gave this Lord's Prayer to His disciples; and through those who were then around Him to us also. From the first it has been regarded as a precious treasure. Its brevity has ever made it equally the prayer of the learned and of the unlearned; and from the earliest times it was regarded as that prayer which all were charged to know and to use, the only prayer indeed which was enjoined upon all Christians. It made a portion of all Services in the Church¹, the Eucharistic and Baptismal offices especially, and this from the first, and it was prescribed to every minister of the

¹ "Mos fuit Apostolorum ad ipsam orationem Dominicam, Immolationis hostiam consecrare."—*Tertullian. de Oratione*, cap. ix.

"Sic docuit apostolos suos, et quotidie in corporis Illius sacrificio credentes audeant loqui, *Pater Noster, qui es in cælis*."—*Hieron. Dialog. cont. Pelag. lib. iii.*

Church as a portion of his Morning and Evening prayers².

Bingham.
Orig. Ec-
cles. book
xiii. c. 7.

Whilst then our Blessed Lord by no means forbids us to make use of other prayers, He gave this prayer to men as the model by which they are to frame all their prayers. He gave it to us because Salmeron. He is our Lord, and so had a right to teach us how to pray, and to enjoin the form of prayer by which He would be addressed. Every time then that we use Fossano. these words, we should be encouraged to confidence in God by remembering that we have a Lord and Master who has passed into the heavens, and who is listening to the very words, and will answer the prayer which He Himself has left us.

There are three chief hindrances; three temptations which specially beset those who pray, against which we are strengthened in the Lord's Prayer.

(I.) Our prayers are often timorous, through lack of confidence in God³. The sinner who feels the great need of mercy and assistance, frequently

² "Ita nobis placuit, ut omnibus diebus, post matutinas et vespertinas, oratio Dominica a sacerdote proferatur."—*Conc. Gerund.* c. x. [anno 517.]

"Quisquis sacerdotum vel subjacentium clericorum hanc Orationem Dominicam quotidie, aut in publico aut in privato officio præterierit, propter superbiam judicatus, ordinis sui honore privetur."—*Conc. Tolet.* IV. c. ix. [anno 633.]

³ "Timida oratio cælum non penetrat, quia restringit animum timor immoderatus, ut oratio, non dicam non ascendere, sed nec procedere queat. Tepida verò in ascensu languescit et

Psalm xlii.
7.

does not lift his eyes beyond this, but forgets the greater mercifulness of his Father in heaven. In this prayer indeed *deep calleth unto deep*; the abyss of darkness to the abyss of light; the depth of misery to the depth of mercy. The heart of man is an inscrutable depth, and this often hinders him from remembering how fathomless is the abyss of his Father's tenderness and love. How great soever the number and magnitude of our sins may be, the mercifulness and compassion of Him who is infinite is still greater⁴. Hence men are encouraged to make known their wants to God, and to rely upon Him because He is their Father.

(II.) At other times men are hindered in their prayers by over-confidence in themselves, by presumption rather than by timidity; this is checked and rebuked by the remembrance of our helplessness and sinfulness, which are set before us in every part of the Lord's Prayer. We are indeed to draw near to God in full confidence, but it is a confidence arising not from any doubt of our sinfulness, but solely from the fact of the greater mercifulness of our Father.

deficit, eo quod non habeat vigorem."—*Bernard. in Quadragesima*, Sermon. iv. § 4.

⁴ "Abyssus abyssum invocat. Abyssus miseriæ invocat abyssum misericordiæ, abyssus peccatorum invocat abyssum gratiarum. Major est abyssus misericordiæ, quam abyssus miseriæ. Absorbeat ergo abyssus abyssum. Absorbeat abyssus misericordiæ abyssum miseriæ."—*Savonarola in Ps. li.*

(III.) Another temptation which besets all men at one time or another is that of indifference, and as a consequence of languor in their prayers; this is checked by the remembrance that it is a God in heaven to whom our words are addressed, and that our prayers are dictated by the greatness and the Bernard. imminency of our wants⁵.

OUR FATHER WHICH ART IN HEAVEN.

As the Lord's Prayer concludes with a doxology, in which we joyfully ascribe to God our Father all right to rule, and all power to give, and attribute to Him all glory in earth and in heaven; so here, as in a preface before we pray, we invoke God, and declare to whom our prayers are directed, *Our Father . . . in heaven*⁶. And as devotion springs from, Avendaño.

⁵ "Men, as they are Christian, ought to pray three times a day, as David [Ps. lv. 17]; but as they are prophets and have a special charge, they must pray to God 'seven times a day,' as the same David [Ps. cxix. 164]."—*Andrews*.

⁶ "Præfatio brevis sed utilis et efficax tangit quatuor fibras cordis, affectiones lætitiæ et timoris, tristitiæ et desiderii. Siquidem dum recolimus nos habere Deum ex fiduciæ conceptione gaudeamus, sed nihilominus ad reverentiam timor sollicitat ne nos inveniat tantus Pater indignos, degeneres vel ingratos. Cùm dicimus, *Qui es in cælis*, si non desipimus animum mordet tristitia, quod in nobis necdum inhabitet, sed quemadmodum exaltantur cæli à terrâ supra nos sit à nobis, nec modò peregrinemur, sed longè peregrinemur à Domino, donec sinus in cælo."—*Gaufridus ad Josbertum*.

and is the fruit of true charity, which embraces both the love of God and of our neighbour, in these opening words is exhibited to us the twofold fountain of that love; and we are reminded not only that God manifests Himself to man as a loving Father, but that He is *the Father*: that He is the parent not of any one or another of the race of Adam, but of the whole of mankind; whom therefore, as brethren, as children of the same common Father, we are called upon, by the ties of nature and the duty of kinship, to love¹.

OUR FATHER.

The name *Father* is not here limited to the first person in the ever-blessed Trinity. It is not God, in His relation to the Eternal Son and to the Holy Spirit, who is here addressed, but it is God, in His relation to man, to whom we are bidden to pray—the whole Triune God. For we are not taught to pray to Him as the Father of Christ, but as the Father of mankind, the Father of us all, by the act of Creation. He is our Father by redemption, by adoption, by preservation, and by sanctification; and these are the acts, not of one single person in the Trinity, but of the whole Godhead. So that

Cyprian,
Chrysos-
tom, Au-
gustine.

Estius.

¹ “*Pater* ratione naturæ, *Noster* ratione gratiæ, *Qui es in cælis* ratione gloriæ.”—*Bonaventura in Lucam.*

in this invocation of the Father, we invoke the Son and also the Holy Spirit, since they are of the same nature, the same power, will, and divinity as the Bellarmine. Father⁸.

This term *Father* was not unknown to the Jews. Thus Isaiah says, personifying the Church of God, *Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : Thou, O Lord, art our Father, our Redeemer : Thy name is from everlasting.* And again: *Now, O Lord, Thou art our Father ; we are the clay, and Thou our potter ; and we are all the work of Thy hand.* Indeed, since these words are not limited to those who are God's children by obedience and by covenant, however they may be felt in their full appropriateness only by the children of His adoption, the name of Father could not have been unknown to the Jews ; nay, they appropriated it as their sole and peculiar right, and blindly denied its applicability to the Gentiles. In the Old Testament, we

Isaiah lxiii.
16.

Isaiah lxiv.
8.

Lightfoot.

⁸ "Christ is called a *Father*. 'Unto us a child is born, unto us a Son is given : and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father' [Isaiah ix. 6], and therefore the Lord Christ is here included.

"Again, the Holy Ghost is called by the Apostle, the Father of light [Jam. i. 17], and therefore the title Father does not include the other persons of the Blessed Trinity."—*Ward on St. Matthew*.

indeed get glimpses of this precious truth that men, that all men, are the children of God; but the truth is only manifested in glimpses. Of the deep meaning of the word Father, as revealed to us by the Spirit of adoption, Israel could know but little,

Augustine. since at best he was only the heir, not the inheritor, and *the heir, as long as he is a child, differeth Gal. iv. 1. nothing from a servant.*

This name *Father*, which is a title both of affection and authority, is used in this place rather than the names God, Creator, Lord, Ruler, or other such Tertullian. like titles of the Almighty.

§ 1. In order to inspire us with confidence in Him, and to move us not only to approach Him with reverential fear, but also with filial love, since He loves us as a Father; for whilst a Lord and Master is obeyed with fear⁹, a Father demands our love. Hence, we read in Malachi, *a son honoureth his father, and a servant his master. If then I be a Father, where is mine honour? and if I be a Master, where is my fear? saith the Lord of Hosts.*

Hugo de S. Charo.

Mal. i. 6.

§ 2. In these words He shows us also the dignity of our nature and being; for there is no dignity greater than this, to be the children of God. How great then should be our care that we do nothing

⁹ "In exordio datur petenti fiducia, cùm dicitur *Pater Noster*, non Domine. Domino servitur timore, Patri verò amore."—*Bonaventura de Orat. Dom.*

unworthy of that Fatherhood which we here confess ! Rabanus
Maurus.

§ 3. By this name again our Blessed Lord recalls to us the past mercies which our Father has given us, Ferus. His boundless compassion, and His paternal care¹.

Father then is a name, not only of prayer but also of thanksgiving. In invoking Him by this name, we render thanks to God that He has made us to be His children, and that He has given us this unspeakable gift of sonship, not for our merits but of His ever-infinite mercy. And whilst thankfully we acknowledge this great blessing, let us remember at all times that this name of Father should give us confidence in Him in the darkest time of tribulation, and should save us from the temptation of despair; for what will not the Almighty Father give to those who are His children? When then snares surround us on all sides, when temptation¹ arises within and trials from without perplex us, let us not be cast down, since He who can save us from

¹ "Quid est magis tremendum, quòd se dedit terris Deus, aut quòd vos det cælo: quòd societatem carnis intrat Ipse, aut quòd vos facit consortium divinitatis intrare: quòd mortem sumsit Ipse, aut quòd vos resumit ex morte: quòd Ipse in vestrà nascitur servitute, aut quòd vos sibi gignit in liberos, quòd suscipit paupertatem vestram, aut quòd vos facit heredes suos, sui unici coheredes? Est utique terribilius, quòd terra transfertur in cælum, homo deitate mutatur, servitutis sors dominationis jura sortitur."—*P. Chrysologus, D' Achery, Spic.* t. i. p. 216.

Guillaud. all trouble is willing to be called our Father. And not only wills so to be called, but acts in all things as *our Father*. He wills so to be called—

§ 1. Because He would have us ever listen to Him with filial love, and not with servile fear.

§ 2. Because the very name Father should inspire us with love, and He would have us speak to Him out of a heart full of love, for the name itself creates and increases our love.

§ 3. Because He would give us confidence in His willingness to bestow upon us all that we can ask or rightly desire².

§ 4. Because this name accords with that state into which we have been brought by the New Covenant, which He has given to us by the incarnation of His only-begotten Son, to whom we pray in this very Lord's Prayer, and invoke by the name of Father³.

² "Oratio quæ paterno dulcescit nomine, omnium petitionum mearum impetrandarum mihi fiduciam præstat."—*Bede in Lucam*.

³ "The word *Father* is not taken here, as it is in our creed, *ὑποστατικῶς*, personally; for so God is the Father of Christ alone; *οὐσιωδῶς*, essentially, for the whole Trinity; and so He is the Father of all Christians. For the persons of the Trinity are inseparable: nor doth every person take a several possession of us. But the Father as goodness, the Son as wisdom, the Holy Ghost as power do all concur *ad extra*, in every particular which doth issue outwardly from that one glorious Deity, which they all are; and he that is not partaker of all, can have fellowship with none."—*Farindon*.

§ 5. That when we use this name we should have constantly before our eyes that heavenly inheritance which is ours, and which we have assured to us through our adoption into the family of God; by which, in **Barradius.** the highest of all ways, we have God for *our Father*.

It is the glory of earthly princes to be known by names, which express their power, their descent, or the extent of their rule. It is the glory of God to be known to us by a name expressive of His love to man. He does not bid us pray to Him as King of Kings, or as the Lord of Glory, lest we should tremble or fear because of the Majesty which surrounds Him. He reveals Himself here, not as the Lord of hosts, lest we should regard Him only with awe, because of His great power. He does not call Himself by His name, the Judge of all men, lest we should fear and well-nigh despair, because of the greatness of our sins. But He calls Himself by the name of *Father*, in order that we should remember that *God is love*; and that we may approach His **1 John iv. 8.** throne with confidence and the affection of children. **Baker.**

Had not our Blessed Lord so taught us, and bade us address God as *our Father*, we should not have dared so to do. We find but few instances in which the Patriarchs and Prophets in the Old Testament use this name of love and speak of Him as their Father. There were, indeed, those who at all times were the sons of God, but of old they were under

the yoke and bondage of the law, and possessed the spirits of servants rather than of sons, and not being encouraged and commanded to pray to Him as their Father, they did not venture to use this name. For though all men are the offspring of God, yet, whilst prodigals and at a distance from their Father's house, they dare not look to Him as their Father, though He ceases not to regard them as His children, and to love them with a Father's love.

God then is *our Father*, in respect of—

§ 1. Our Creation. He made us. Thus He pleads with us, *Is not He thy Father that hath bought thee? Hath He not made thee, and established thee?* Deut. xxxii. 6. *Have we not all one Father? hath not God created us?* Mal. ii. 10.

§ 2. Through His providential care over us, our preservation by His hand, because He has *nourished and brought us up as children*. Therefore does He claim the obedience due to a father. Isaiah i. 2.

§ 3. Because He has redeemed us and delivered us from slavery to Satan.

§ 4. Because He has regenerated and adopted

⁴ "*Clericus ad Hesiodi Theogoniam*, v. 457, nomen *Patris* derivat ex Arab. aut Æthiopico condidit, creavit unde עֲשֵׂה esset creator, ubi plura vide, ut et apud *B. Lampium* in *Psalmum* xlv. Copiose *Ezech. Spanhemius* ad *Callimachi hymnum in Jovem*, v. 94, et *Barthius* ad *Statium*, tom. iii. p. 772."—*Elsner*.

us ; sanctifying us by His grace here and preparing us for His glory hereafter. In other words, He made us, and is *our Father* by creation : He preserves us, and is *our Father* by His providential care : He has in His mercy taken us into His family, and is therefore *our Father* by adoption : He has redeemed us by His infinite love, and delivered us from the yoke of our sins and from bondage to Satan, and is *our Father* by that act of redemption.

Dion. Carthusianus.

Our relation to God *our Father* implies (I.) our knowledge of Him in whose image and likeness we have been made ; our instinctive acknowledgment of the duty which we owe to Him, from whom we derive our being and immortality, and *in whom we live and move* ⁵. (II.) Our origin from Him ; that relation which the father has to the substance of his son, from which flows the affection of the father to his children. And this relation of the father to the son is more close and intimate than that which the son has to the father ; since in the son is the substance and property of the father, but in the father is not the property and substance of the son ; therefore, whatever love the son bears by nature to the father, the father by the same nature must needs

Acts xvii.
28.

⁵ "Pater est, primo modo per impressam imaginem, secundo modo per appositam gratiæ et tertio modo per æternam originem."—*Bonaventura, de Oratione Dom.*

Alb. Mag-
nus. bear in a higher degree to the son. (III.) The relation of God to us as *our Father* implies also the affection which a father bears to a son, and the affection in return which is due from the son to the father.

From our knowledge of God *our Father* we derive our faith in Him, and the assurance that our prayers to Him are heard and will be answered. From our union with Him flows our love to Him, which is the reflection of His love toward us, for *He loved us before we loved Him*. From the affection which He bears towards us is derived the ground of our *hope*; so that our faith, our charity, our hope, flow from this one fountain of love, and the assurance that God is indeed *our Father*.

If we have any comfort in remembering that we are God's children, let each of us by our life of holiness see that His name is glorified amongst men through our living as becometh His sons.

Man new-born, regenerated by God's mercy and restored to holiness by His grace, first of all learns to say *Abba, Father*, because he has now become a son. Christ came, He Himself tells us, *unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name*. He then who has believed on His name, and has

1 John iv.
19.

Alb. Mag-
nus.

Rom. viii.
15.

John i. 11,
12.

been made a son of God by grace, ought from henceforth to acknowledge the duty of offering thanksgiving to God for His mercy ; and when he speaks of God as his Father in heaven, should also avow himself God's son by his life and actions. For He who calls Cyprian. God *Father*, by that single word confesses at once the forgiveness of sins, the adoption into the family of God, the inheritance of the kingdom of heaven, the brotherhood which he has with the Only-Begotten, and the gifts of the Holy Spirit. For none can fully call God Father except those who have obtained all these blessings. Chrysostom.

And God is not called a Father because of His resemblance to earthly fathers, but earthly fathers are called by this name, because in their relationship to us they partake somewhat of the character of God ; so that because they have some resemblance to Him through their relation to us, they are, and Veith. are called fathers ⁶.

This name of *Father* should remind us (I.) of the condition under which we now are, of our adoption into the family of God, and of our sonship through the power given us by Christ, and should warn us that we do nothing unworthy of those who have

⁶ " Parce qu'ils représentent Dieu, *de qui toute paternité au ciel et sur la terre tire son nom* [Ephes. iii. 15], c'est-à-dire, son autorité."—*Le Mennais*.

God for their Father, nothing which in any wise may seem to be a contempt of the Fatherhood of God. (II.) That mindful of that divine gift by which we are made His sons, we should render thanks to Him who not by nature, but by adoption, of His own free grace, has deigned to call and to make us, who were sinners alienated from Him, His sons and inheritors of the kingdom of heaven, and who continues to feed and govern with paternal tenderness those whom He has made fellow-heirs with His only-begotten Son. (III.) That before and above all other things in this life, we should remember and seek the glory of God *our Father*. (IV.) That at all times we should feel and manifest our

Coster, Lib. Sodalitatis, lib. v. love and confidence in our heavenly Father, who has called us to be His children.

In using the word *Father* we confess our knowledge of the love which God bears to us, and our likeness to Him in that we are His sons¹.

OUR.

These two words, *Our Father*, embrace the sum

¹ "Quia fidelis est in verbis suis qui dixit *Aperi os tuum et implebo illud*: aperite nunc ora vestra, ut ipse ea tali prece, tali repleat et clamore. Ubi sunt qui de Dei promissione diffidunt? Ecce quàm citò est fidei remunerata confessio, mox ut Deum unici Filii confessus es Patrem, tu ipse es Dei Patris adoptatus in filium, ut esses cæli heres, qui paradisi exul habebaris, et terræ."—*Pet. Chrysologus*.

and substance of the law and the prophets. For because He is *our Father*, therefore is He to be worshipped and loved by His children. Since He is not my Father merely, but *our* Father, the Father of all men; therefore are all men brethren, and so ought to love one another; hence S. Augustine Estius. has in one place named the Lord's Prayer from this characteristic, "the fraternal prayer." These words Oratio fraterna, Serm. 182. then give us the motives for love to God and our neighbour: the two great and all-comprehending commandments of the law, and the substance of Matt. xxii. 40. the teaching of all the prophets.

In using the word *our* we are reminded that the God of peace and the Author of concord desires the unity of all His children, and has bidden us to be one: that He wills that we should pray for all men, since He is the one Father of all, and we *members* Cyprian. and brethren *one of another*, who are therefore called Ephes. iv. 25. upon to lay aside all pride, and to be governed by Coster. the rule of mutual love^s. For this word is a call Lienard. to humility, since every one of our fellow-creatures Hugo de S. Charo is equally a child of God with ourselves. For if

^s "One cannot pray for himself but he must pray for others also. Though the Church be scattered in its members throughout all the parts of the world, yet as our eyes meet every day in looking upon the same sun; and every night upon the same moon and stars; so our hearts meet in the same God, even in *our Father*, and our prayers are sent up for the Church and the Church for every man."—*Farindon*.

the word *Father* unfolds to us the nobleness of our nature, inasmuch as we are the sons of God, the word *our* declares to us the lowliness of our persons, that we are all one and equal in His sight. The very use of this word ought to repress all proud thoughts, and should excite humility of heart; for in this prayer, which all are bidden to pray, and in which *our* is implied in every petition, the king prays for the beggar, and the beggar for the king; the rich for the poor, and the poor for the rich; the master for the servant, and the servant for the master; the prince for the subject, and subjects for their prince. By this word *our* then we acknowledge this truth, that all men are brethren, all are equal in the sight of God, who has given to us an undivided inheritance, and an inseparable nobility which is shared in by all men, and is possessed without division⁹.

Luca Brug.

Barradius.

In giving us this prayer, Christ willed that every one should pray for all his brethren according to His own example, and that all the members of His body should imitate their Head, who bore the sins of all mankind, and died for all men. This community in prayer should give us the greatest assurance

Cyprian.

Ward.

⁹ "Pater Noster, da nobis paternum et concordem animum, ut re verâ sentiamus nos fratres et sorores esse teque communem nostrum patrem: ne permittas quemquam nostrum sui fratris oblivisci. Et tolle quicquid reliquum est odii, invidiæ et discordiarum, ut sicut decet Dei filios, nos mutuò amemus et verè dicere possimus, *Pater Noster*. Amen."—*Guillaud*.

and confidence in our supplications to God; since all who obey their Lord's commands, all who are the faithful children of God, in using this prayer, are praying with us and on our behalf¹.

Whilst then necessity compels us to pray for ourselves, Christian charity commands us to intercede for others.

Pseudo-
Chrysos-
tom.

The word *our* teaches us,—

§ 1. That in all the prayers offered up by us, we should bear in mind and acknowledge the universality of God's favour and goodness to the race of mankind.

§ 2. That we should not narrow off and appropriate to ourselves the love and protection of our common Father.

§ 3. That in all our devotions we should be mindful of those common bonds which knit us together as men and as Christians, the bond of nature and humanity as well as that of a common faith.

Barrow.

§ 4. That we should endeavour to maintain that concord and agreement between all the members of Christ, the children of God, which the *God of peace*, the Father of all, requires at our hands.

Rom. xv.
33.

¹ "Just as if thou wert to enter in diffidence and fear the audience chamber of thy king, and foundest there hundreds else with whom His Majesty was kindly speaking; so should thy closet be large enough for all to enter with thee who pray under heaven, that thy faith may thus gather strength:—where all are will I be, I will wait with them and with them be heard and be blessed."—*Stier*.

Gal. ii. 6. § 5. That we should remember not only that all men are brethren, but that there is no acceptance of persons with God, but that He is alike the Creator, the Preserver, the Father of all.

Ferus. § 6. That we should pray for all, and sympathize with and assist all our fellow-creatures; rejoicing with them that do rejoice, and weeping with them that weep².

Rom. xii. 15.

OUR FATHER.

Luke xi. That disciple who came to his divine Master with the petition, *Lord, teach us to pray*, asked not Christ to teach him any private prayer, but one which should be common to all. The spirit which moved him to utter these words was not a spirit of selfishness or exclusiveness, but a spirit of love and of truth; and his petition was granted in the same form as that in which he made it known to Christ,

Veith. Luke xi. 2. *When ye pray, say, Our Father*³.

If we are in very deed united to each other through our being grafted into the body of Christ, all the

² "Libenter exaudit Deus, quando Christianus non solum pro se, sed pro altero orat. Pro se orare naturæ est, pro altero gratiæ. Pro se orare cogit necessitas, pro altero charitas. Dulciior autem est ante Deum oratio quam non necessitas mittit, sed charitas fraternitatis commendat."—*Hugo de S. Charo*.

³ Thus a Rabbi says, "He that prays ought always, when he prays, to join with the Church. Which is not strictly to be understood only of his presence in the synagogue, but where-

members of that body unite with us in all our prayers, and with one breath beseech the Father that His will may be wrought in all mankind. Let none then regard this unity of the members of Christ as but of little moment. Let none despise that brotherhood which is indissolubly bound together by union with Christ, where the cries of the innumerable host of God's people sound but as the voice of one; where Rev. xix. 6. all cleave to God with one faith, all love with one love, all are blessed by the possession of one hope. Ephes. iv. 4, 5. Let none disregard that Body in which all are bidden to seek one object, to desire one blessing, to come to one gate of mercy, in order to obtain a common entrance into life. Nothing indeed is more irresistible, nothing more fruitful of all good things, nothing more to be longed for than the oneness of the one body, and that all should watch one for another as one soldier of a host watches for all, so that all should be found one in Christ. In bidding us then say, *Our Father*, with what wondrous faith does our Lord nerve us, with what glorious hope does He inspire us, with what living love does He fill us, in order that none of those whom the Father has given Him, should fall away from the oneness of John xvii. 12. that one Body! Let us not then shrink from seek-

soever in the world he be placed, yea, when he is most alone, that he say his prayers in the plural number."—*Lightfoot, Hor. Heb. et Talmud.*

ing at the throne of the Father that for which the Only-Begotten has taught us to pray. Let none through sloth be found wanting in those works of filial obedience which He has bidden us to do, since

Pasch. Rad- He is indeed *our Father* ⁴.
bert.

These words, then, are a confession, not only of the existence and essence of one Almighty Ruler, an acknowledgment of the power and majesty of God, but they denote His relationship to us, that He is indeed *our Father*; and, therefore, that He loves us as a Father, and that we also are His children, bound for that reason to love, reverence, and obey Him as children. We are thus lifted up from the earth, and have words put into our lips which are no mere vague wishes, such as—May it be well with me: may I be prosperous, and the like, but we are directed to make known our requests to a personal God, and are taught to direct our wishes to the ear of One who is a Father, and who heareth and will answer prayer.

Veith.

Chemnitz.

In calling Himself *our Father*, God (I.) recalls to our mind the benefits of our creation, our preserva-

⁴ "Quotiens nostrum aliquis, quamvis semotus à cæteris et secretioribus habitans latenter locis, Deum Patrem nuncupaverit, animadvertat, non separatim singulis, sed communiter universis donum tanti muneris attributum. Et ideo nemo sibi applaudat dicere, Pater meus qui es in cælis, sed Pater Noster, quoniam soli Christo competit, cujus propriè Pater est Deus."
—*Pasch. Radbertus.*

tion, and redemption, the blessing of adoption, and of that sanctification which He has given to His children ⁶. (II.) He makes known to us the dignity of the new covenant, by which and in which He gives us *power to become the sons of God*. So John i. 12. that we are no longer servants merely, but sons also. (III.) He gives us confidence, such as becometh sons, in approaching His throne in prayer. (IV.) He reminds us by the use of these words, *Our Father*, that He would be obeyed in a spirit of love and with a willing mind, not with a timorous and servile fear.

Chrysostom.

John i. 12.

Tostatus.

Alb. Magnus.

Hugo de S. Charo.

And our dignity as the sons of God consists in these three particulars: (I.) In that we have been bought by the shedding of Christ's blood, and redeemed by His sufferings and death. (II.) In that we are brought into close relationship to God, and bear the name of His Only-Begotten Son, which was given to us when we were made Christians. (III.) In that we are the temples of the Holy Ghost, by whose indwelling we are moved to contrition for sin, and are inspired by holy desires after God, and receive strength to obey Him.

Andrews.

And in reminding us that we are sons, our Father

⁸ "The term *our* protesteth, that we will have no other *Elohim* but Him: none other patrons for our life and soul but Him, who is our Creator: by Him we came into the world, to His providence only we commit our state: His angels pitch their tents about us, when He commandeth."—*Hugh Broughton*.

promises us that inheritance hereafter which it will be the privilege of sons to possess. No evil gift will He, who is good, give to His children; no mean gift will He, who is Almighty, give to those who are His sons.

Fossano.

As we utter these words, *Our Father*, let us remember (I.) before we pray to lay aside all malice, and hatred, and anger, since God requires us to be reconciled to our brother before we come to His

Matt. v. 24. altar. (II.) That casting aside all proud and all selfish thoughts, we should bear in mind that we are brethren; all children of one Father⁶. (III.) That in all our prayers we bring before God not

Coster, Lib.
Sodal. lib.
v.

merely our own needs, but those of others; so that, with reference to those who as yet know not God as their Father, we ask in this Lord's Prayer, that they also may be brought into the family of God, and may become His children by adoption and regeneration, in the name of the Father, the Son, and the Holy Ghost.

Alex. Nat.

Have mercy upon us, O Lord God of all, and behold us, and send Thy fear upon all the nations that seek not after Thee. O Lord, hear the prayer of Thy servants, that all they which dwell upon the

⁶ "Dicatur plurali numero ut pro nobis invicem semper oremus. Sicut enim communis adoptio, sic communis oratio est. Illius est singularis oratio cui propria filiatio juxta illud: *Ascendo ad Patrem meum et Patrem vestrum*."—[Ioannes xx. 17.] *Gaufridus ad Josbert.*

earth may know that Thou art the Lord, the Eternal Ecclus. xxxvi. 1, 2. 17.
God.

WHICH ART IN HEAVEN⁷.

In the opening words, or preface to the petitions in the Lord's Prayer, we invoke the *Father*, in whom we believe. We supplicate *our* Father, whom we love and reverence, we strengthen ourselves by the remembrance that He is our Father *in heaven*, and therefore the object of our hope, thus making in these words confession of our faith, of our charity, and of our hope. Avendaño. Gorranus.

The first word, *Father*, speaks of love: the latter, *in heaven*, proclaim Him to be God, and bid us fear Him. There is no coming to God, as we ought, Cyprian. without these two, love, which gives us confidence to approach, reverential fear, which enables us to approach Him aright⁸. These words, *Which art in heaven*, imply—

⁷ “ὁ ἐν τοῖς οὐρανοῖς, which art in the heavens—i. e. Maxime et optime—Almighty and all-good—see ch. vii. 11. Shortly after we find in ver. 10 ἐν οὐρανῷ, *in heaven*: οὐρανός, in the singular, signifying that place in which the will of the Father is performed by all who wait upon Him: οὐρανοί, in the plural, signifies the whole heavens which surround and contain that one.”—*Bengel*.

⁸ “We must, with Demosthenes, be ἄτολμοι καὶ δειλοί, modest and fearful, but not discouraged to tender our petitions. The love of a Father may fill us with confidence, but the Majesty of God must strike us with fear. I dare speak to God, because He is my *Father*; but I speak in trembling, because He is *in heaven*. If we do not thus begin, we lose

(I.) God's excellency and dominion over all. *O Lord God of our Fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not*
 2 Chron. xx. 6. *power and might, so that none is able to withstand Thee; or again, The Lord hath prepared His throne*
 Psalm ciii. 19. *in the heavens, and His kingdom ruleth over all.*

(II.) His power, whereby He is able to give more than we can ask or desire. *Our God is in the heavens.*
 Psalm cxv. 3. *He hath done whatsoever He hath pleased.*

(III.) His mercies, as *the Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try the children of men. The*
 Psalm xi. 4. *Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; He considereth all*
 Psal. xxxiii. 13, 14, 15. *their works.*

(IV.) His infinite purity and holiness: *Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to*
 Isaiah lvii. 15. *revive the heart of the contrite ones.*

These words show us that it is a real and personal

the petitions before we ask them; as the mariner which unskilfully thrusts forth his ship from shore ship-wrecks in the very haven."—*Farindon.*

God to whom the Christian is to lift up his soul, as he lifts up his eye, from earth to heaven. This strikes at the root of the error of the pantheist, who is taught to regard the spirit of man as identical with the spirit of God, and also at the root of deism, by testifying to our relation to God, our dependence upon our Father in heaven. Olshausen.

But these words, *Father* and *heaven*, are needed rightly to inform us to whom our prayers are to be directed⁹. Not every father is the Father to whom we are to pray, since there are fathers on earth, from whom God is distinguished by the addition of these words, *in heaven*. We are not bidden to pray to all who are in heaven, for there also are the saints and angels; but our prayer, which is directed to heaven, must be made to Him who, above all others, is our Father. And this distinction between our earthly and our heavenly Father is thus expressed by the Apostle: *We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?* Heb. xii. 9. Danæus.

⁹ "With the intent of signifying which thing it is, that we turn our faces in prayer to the east; not as though God was there only, deserting all other parts of the earth; but that the mind may be reminded to turn itself to that nature which is more excellent, that is to God, when the body, which is of earth, is turned to the more excellent body which is of heaven."—*S. Augustine in Serm. on Mount*, ii. 5.

There are two things required in every giver :
 (1) The will to do. (2) The power to do that
 which he wills. Here, for our assurance, both these
 are declared of God. He is *our Father*, and there-
 fore has the will to give. He is in heaven, and
 therefore has the power to bestow upon us all we
 can ask or desire.

Aquinas.

And these words, *which art in heaven*, do not
 mean that He is locally confined there, since the
 2 Chron. ii. *heaven of heavens cannot contain Him*. For wherever
 6. in Holy Scripture God is said to have His dwelling
 in heaven, it is not His presence in any finite sense
 Andrews. so much as His power, which is implied. These
 words then, *which art in heaven*, are used—

(I.) Because the glory, the majesty, and the love
 of God, are shown chiefly in the order, stability¹,
 and magnificence of *the heavens* which *declare the*
 Psalm xix. *glory of God*. Hence the heathen, as though by
 1. instinct, have assigned the material heavens to their
 gods as their dwelling-place, because the glory of
 God is evidenced more conspicuously there.

(II.) Because there, in the abodes of the blessed,
 Aristotle, His glory is seen, not as in a *glass, darkly*, but
 lib. i. do clearly, and as *face to face*.
 celo. Jansen. Yp.
 1 Cor. xiii. 12.

¹ "Cælum est ubi laus Christi resonat. Cælum est ibi, ubi cessavit culpa. Cælum est ubi flagitia feriantur. Cælum est Dei, ubi nullum est mortis et peccati vulnus."—*Ambrose*, in Ps. xix.

(III.) In order to inspire us with confidence in praying to Him, who is able to direct and control the whole heaven, and who by these words is declared *Ferus* to be Almighty.

As His disciples were not to imitate the heathen in their prayers, so here our Blessed Lord teaches them that the God they worship is not like one of the heathen gods, an idol shut up in an earthly temple, but the One God inhabiting and ruling in heaven. He does not say *in heaven*, as though His *Lamy.* presence were limited there, but He seeks to withdraw our thoughts from earth, so that we may lift up our hearts² and direct our affections to those *Chrysos-* regions above where the unclouded glory of our *tom.* Father is to be hereafter seen. For in saying *in heaven*, He points us out our own country, and *Cassian.* shows us from afar our Father's home, thus teaching us, that if we would have God for our Father, we must seek heavenly realities, and not the vanities of *Theophylact.* earth.

² "This clause supplied the deacon's office in the primitive Church, who calls aloud *Sursum corda*, Lift up your hearts. To which we are to answer, *Habemus ad Dominum*, We lift them up unto the Lord. Base thoughts and earthly cogitations become not a son that petitions to a Father in heaven. The synagogues were placed upon hills: Sion on a mount: *opus est ascensu ad Dominum*, intimating that the whole man in his devotions should ascend and approach as near God as possible."—*Nicholson on the Catechism.*

Catech.
Lect.

St. Ambrose and St. Augustine take this word, *heaven* (*οὐρανοῖς*), to mean principally the souls of the faithful; and St. Cyril of Jerusalem in part agrees with this spiritual interpretation, when he says they also are *in heaven* who have the image of the heavenly. Yet this is by way of practical application rather than of explanation³. This interpretation indeed seems to have been suggested by the reluctance to localize, and so to limit the Infinite God. St. Gregory Nyssa, in his treatise on the Lord's Prayer, St. Chrysostom, St. Bernard, and Cassian in his Collations, consider that this word implies primarily a certain locality, which is spoken of as the seat of God, because of the glorious manifestation of divine power, which is there seen. With

Bellarmino,
de Orat.

Isaiah lxi.
1.

Matt. v. 34.
35.

this Bellarmine and most other commentators agree. The last-named writer cites in confirmation of this interpretation, *Thus saith the Lord, The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? And again: Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool.* These and such like passages

³ "Quamvis ubique sit Deus, in cælis tamen specialiter esse dicitur, quoniam in sanctis habitat, qui cæli vocantur. Cæli autem vocantur sancti, quia altius elevati non terram sed cælum diligunt."—*S. Bruno Astensis.*

as, *Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. The Lord's throne is in heaven. God is in heaven, and thou upon earth: therefore let thy words be few. The Lord looked down from heaven upon the children of men, distinguish the Almighty Father from all fathers of earth*⁴. They tell us that He is not mortal, not changeable, and above all not earthly, but Almighty, Unchangeable, Immortal, Heavenly. Psalm cxxiii. 1.
Psalm xi. 4.
Eccl. v. 2.
Psalm xiv. 2.

We are taught, then, by these words, *Our Father which art in heaven*—

(I.) That *God is a Spirit, and therefore that they that worship Him must worship Him in spirit and in truth.* John iv. 24.

(II.) That the Almighty God is our Father, a privilege more lofty than any thing which this earth can offer.

(III.) That He is not only a Father, but a heavenly Father, who, because He is so, has made us inheritors of heaven, not of the possessions of this changing earth, and of a temporal and terrestrial heritage.

⁴ “*Qui es in cælis. Sic Deum compellant Judæi in precibus suis; quem ut secernant à diis gentium hæc addunt, in cælis; cùm dii gentium essent idola conclusa templis. Deus autem cælum et terram implet; sed cæli quia locus dignior, habentur thronus majestatis ejus.*”—*Lamy.*

(IV.) That we, who are not children of a mere earthly father, ought to seek heavenly things. He admonishes us by these words to cast away all earthly entanglements, in all our prayers to lift our minds to heaven, and to desire the possession of that kingdom of which, by our regeneration, we have been made inheritors ⁵.

Bellarmino.
Jansen.
Gand.

(V.) That He is the Father of all, as He is the Maker and Disposer of all things in heaven as well as on earth. So that all things necessary to us, whether spiritual or temporal, shall be given to us.

Guilliaud.

(VI.) That His love and care for us is not limited to this world; that, though He protects us here, yet He will be with us and reward us after our earthly life is ended, and when we have entered into the *rest* that *remaineth for the people of God* in heaven.

Andrews.

Heb. iv. 9.

By some the words *Which art* have been taken as conveying a separate truth, and implying essential, independent, self-existent being; a name for the ever-living, ever-present God: but this is to press too rigidly these words of connexion.

Origen.
Avendaño.
Maurice.

He who prays these words, prays from the lowli-

⁵ "Non quodd Ille non sit in terrâ, sed ut tu per hoc germen esse noveris te cæleste. Et si te Dei filium tu fateris, vive quasi Dei filius, ut actu, vitâ, virtutibus tanto possis respondere genitori."—*S. Pet. Chrysologus*,

ness of earth to his Father who is above, making known his desires to Him who is unchangeable, eternal, and impassible, that, like Christ, he also may enter into eternal glory, and that being made free from sin and from suffering, he may not only ever love Him as his Father, but also reverence Him as his Father *in heaven*⁶. Since, then, we are taught this truth, and acknowledge by these words that we have such a Father for our God, let us endeavour to walk worthy of Him whose children we are, so that we dishonour not our Father in the sight of men by our disobedience to His will; for according to the apostolic injunction, *if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear*: if indeed we have such a Father in heaven, let us

Auctor in-
cert. ap.
S. Ber-
nard.

1 Pet. i. 17.

⁶ "I dare to speak to God because He is *our Father*; but I speak in trembling, because of His majesty, because *He is in heaven*. And these two make a glorious mixture. There be many things which in themselves may be hurtful; yet being tempered and mixt together are very cordial and wholesome. Fear and hope, which in their excess are as deleterial as poison, being compounded and mingled may be an antidote. Fear bridles my hope that I do not presume; and hope upholds my fear that I do not despair. Fear qualifies my hope, and hope my fear. Hope encourageth us to speak, fear composeth our language. Hope runs to God as a Father, fear redoubleth her pace because *He is in heaven*."—*Farindon*.

Pseudo-
Chrysost.

shrink from being absorbed by earthly pursuits, and from defiling ourselves with sensual things.

This prayer to the common Father of all men is a reproof to all dissension, disunion, and schism. It

Panæus.

is a call to all of us to put away every thing which in any way tends to divide the Body of Christ.

Thou art my *Father*, I will leave Thee to give me what is best.

Thou art *our* Father, and we all are brethren. I pray not therefore for myself only, but for all men, since all are my brethren⁷.

I am a very child, weak and ignorant, be Thou a Father, and a guide, and a help to me.

Thou art our Father, I will not fear to go to Thee, since Thou wilt not cast off Thy child.

Thou *art* my Father, Thou hast therefore a right to correct me, and I will bear with patience that which must needs be for my good.

⁷ "His verbis docemur unum esse Deum et Patrem et Dominum omnium, divitem in omnes qui invocant illum, apud quem non est acceptio personarum: unam esse Christianorum omnium ex spirituali regeneratione nobilitatem, unum splendorem generis, parem dignitatem; cum omnes ex eodem spiritu, ex eodem fidei sacramento nati simus filii Dei, ejusdemque Regni cælestis coheredes, Fratres sumus omnes, *Membra Corporis Christi*."—*Alex. Natalis, Theolog. Dog. et Mon. lib. v. de Oratione.*

I have done amiss, but I will go to Thee, my Father, and will say unto Thee, *Father, I have sinned against heaven and in Thy sight, and am no* Luke xv. 21.
more worthy to be called Thy son.

Our Father is in heaven. This earth, therefore, is not the inheritance of those whose Father is in Wilson. heaven⁹.

✱

HALLOWED BE THY NAME.

Our Blessed Lord has placed this as the first petition of the Lord's Prayer. We may see the reason for this arrangement, since the beginning and the end of all our actions is to hallow and magnify the name of God; to live according to His will, and by so Ferus. doing to glorify Him before men⁹.

• "Si benè vivis, non minùs Deus est in te, quàm in cælo empyreo: licèt non æquè operetur."—*Bonaventura, Stim. Div. Amor.* Pt. iii.

"Undoubtedly there are different degrees of the Divine presence. God is in a true real sense more present in heaven than upon earth, and in heaven itself most present on His heavenly throne; and so upon earth, also, though He pervade the whole of it, yet is He chiefly in His sanctuaries, and in them, it may be, most present at the holy altar."—*Rawlinson, Christianity and Heathenism*, p. 16.

• "Constantine wove that victorious motto in his banner, 'In hoc vinces.' Well may I write upon the front of this petition, 'Hoc nomine vinces,' by this name shalt thou obtain the victory. It was the motto of the most successful warrior that ever led the host of Israel. '*In Thy name will we tread them under that rise up against us*' [Ps. xliv. 6]. Since then

The first three petitions refer to the worship of God, and these in their appropriate order. (I.) We pray that the Name of God may be recognized by all men ; His love and mercy made known throughout the world. (II.) That His rule with all its blessings may be extended to all ; that it may *come* to all mankind. (III.) That all those who outwardly acknowledge His rule, who know and who own themselves to be His children, may willingly obey Him in their hearts, and show that obedience by their lives and actions.

Estius.

Again, the three petitions of this prayer, which refer more especially to God and to His glory, illustrate the rise, the progress, and the accomplishment of God's design on earth. (I.) In the first petition we have the knowledge of God as made known to man, His holiness as recognized by the world, *Hallowed be Thy name*. (II.) In the second we have set before us the magnitude of His glory in the progress of the Church, *Thy kingdom come*. (III.) In the third petition we have the declaration that

our aim is to tread down our necessities, which would else depress and keep us down ; since we are to fight against our spiritual enemies, temptations, and the evils which this life exposes us to, it was most fit we should begin with that sacred name which is the beginning of all good to us, and puts an end to all our miseries."—*King*.

the perfection of man consists in his perfect submission to the will of God, *Thy will be done*¹. Gloss. Ordin.

Were this prayer the work of man, it would begin at *Give us this day our daily bread*. Christ, however, by the very arrangement of the various petitions of this prayer, teaches us first to seek the kingdom and the glory of God. We pray indeed for the glory of God before we desire that the kingdom of God might come. Into that kingdom we desire to be admitted, and to share in all its blessings; but we must seek and desire the glory and sanctification of God's name, whether we share in this glory or no. This spirit breathed in the words of Moses, when interceding for God's people he prayed, *Oh, Smith. this people have sinned a great sin . . . Yet now if Thou wilt forgive their sin — ; and if not, blot me, I pray Thee, out of Thy book which Thou hast written*; it is also the key to St. Paul's exclamation, *I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh*. Matt. vi. 33.
Exod. xxxii. 31, 32.
Rom. ix. 3.

HALLOWED.

To hallow is in other words to glorify, to hold Chrysostom.

¹ "The three first petitions are rather acclamations than prayers, in which we absolutely vote for, and to God, without any condition or limitation, Honour, Power, Obedience. And this is '*votorum caput*,' the first vote; because the glory and honour of God is the ultimate end, and therefore must be the first in our intentions."—*Nicholson on the Catechism*.

Tholuck. sacred and to honour; and this duty is enjoined upon us in these words of our Blessed Lord, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* ².

To hallow means in things capable of change:

(I.) To set apart, to consecrate; as when we are bidden to sanctify a day or institution of God; as, *In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it. Sanctify ye a fast, call a solemn assembly.*
 Stellæ. Exod. xx. 11. Joel i. 14. Joel ii. 16. And again, *Gather the people, sanctify the congregation.*

(II.) To adorn with inward dispositions, and thus we are said to be *sanctified by faith*; or again, in the same sense, when Paul desires *that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*
 Acts xxvi. 18. Rom. xv. 16.

² Ἁγιάζειν corresponds to the Hebrew קָדַשׁ and קָדַשׁ; and signifies primarily, to make holy an unholy thing; next it came to mean, to treat a holy thing as holy, to hold sacred, i. e. to honour: Numb. xx. 12. Deut. xxxii. 51. Ex. xx. 8. Lev. xxi. 8. The transitive signification of intransitive verbs is frequently that of treating: thus הָלַל to be light; הָלַל to treat contemptuously; כָּבֵד to be heavy, to be splendid; כָּבֵד to treat honourably, &c. So too ἁγιάζειν is used in the New Test., 1 Pet. iii. 15, in the Apocrypha, Sir. xxxiii. 4, and by the Fathers, e. g. Chrysostom, τὸ ἁγιασθήτω τοῦτο ἐστὶ δοξασθήτω. — Tholuck.

It is clear that neither can God nor the name of God properly be said to be hallowed in this manner but by analogy only. But He is hallowed by us when we separate Him from all created things³; and His Word and commandments from the words and commandments of men. When in our conception we exalt Him above all things or persons, and when we ascribe unto Him the excellencies and incommunicable attributes of His divine majesty, we hallow God. We hallow the name of God, (I.) when we glorify Him in our lips, and acknowledge His greatness⁴. (II.) We hallow God in our heart when we conceive of Him aright; when we know and acknowledge Him to be God. (III.) We Nicholson. hallow Him in our life and actions when we are obedient to His will. Thus St. Paul tells the Phi- Whitby.

³ "God seems unto me sanctified and separated by way of super-excellency from all others who are called Lord or God; from all created essences; from all intelligible beings; and from all the potentialities which were, are, or shall be, in material and intelligible essences united together, and is One eternal being hallowed by three glorious manifestations. Holy, holy, holy Lord God the Father, God the Son, and God the Holy Ghost co-equal and co-eternal."—*Geo. Wither's Meditations on the Lord's Prayer*.

⁴ "Nomen Ejus gloria Ejus. Et illa quando non sancta? Fieri tamen dicitur sancta gloria Ejus cum in sanctitate glorificatur à nobis; sicut et voluntatem Ejus, quæ æterna est, in nobis, ut nostra fiat, fieri postulamus. Hoc ergo primum fieri petimus quod maximum est, ut nobis gloriæ illius innotescat sanctitas illibata."—*Bernard, in Quadrages. Serm. vi.*

lippians that he prays *that they may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.* And St. Phil. i. 10, 11. Peter exhorts the *strangers* to whom his Epistles were written, *Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold glorify God in the day of visitation.* 1 Pet. ii. 11, 12.

When then we speak of hallowing God's name, we mean not that we can hallow it essentially or make it in itself more or less holy, but that it may be esteemed holy by the operation of the Spirit in us, and then by the manifestation of the same Spirit Maldonatus. through us to others.

HALLOWED BE THY NAME.

By the *name* of God is meant (I.) God Himself^s,

^s "In scriptura Dei nomen pro Deo ponitur. Nomine enim cognoscitur, invocatur et celebratur."—*Menochius*.

"Nomen Dei est notitia Dei, fama et bona opinio de Deo, laus, honorque Dei, quòd scilicet Ipse solus est summè bonus, justus, verax, omnipotens, misericors, à quo omnia sunt, et quòd ab Ipso fit quicquid boni in nobis est. De hoc nomine Christus ait: Manifestavi nomen tuum coram hominibus, hoc est, bonitatem, charitatem, et miserationes tuas erga homines."—*Ferus in Matt.*

as in such passages as these : *The name of the God of Jacob defend thee* ; that is, may the God of Ps. xx. 1. Jacob defend thee. *They that love His name shall dwell therein* ; or they that love Thee. Ps. lxxix. 36. Again : *O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who desire to fear Thy name* ; who desire, that is, to fear Thee. (II.) The name or names by which He is known to men, more especially that name of Father, by which He has been revealed to us in this prayer, according to the expostulation of God Himself to Israel : *A son honoureth his father, and a servant his master : if then I be a father, where is mine honour ? and if I be a master, where is my fear ? saith the Lord of Hosts*. To hallow Him as our Father, and as our heavenly Father, is to honour Him, to fear Him, to love Him, to obey, to reverence, and to adore Him. Sir Richard Baker. (III.) We pray that the glory of God may be made known throughout the whole world, and acknowledged by all men. (IV.) We desire that the attributes of God⁶, His power, His omniscience,

⁶ "That which Alexander Hales infers is most certain, *Quicquid notificat nobis Deum nomen ejus est*, whatever denotes or expresses God unto us, is His name. And therefore we must sanctify every one of those notifications, sanctify Him in every attribute, in every circumstance by which His knowledge is conveyed unto us."—*King*,

His justice, His love, His mercy and truth, may be known and recognized by all. (V.) We ask that those things which peculiarly belong to God, and on which His name is named, His day, His ordinances, His revealed Word, His Church and Ministers, His Sacraments, may be revered by men⁷.

We pray not that the name or any thing belonging to God should become holy from not being holy, but that it should become holy in us by our becoming holy, and doing things worthy of that holiness which our Father gives us. We pray then here (I.) that God may be accounted so holy in our minds and wills, that nothing may ever be esteemed more holy nor obeyed in preference to Him. (II.) That His name may be so revered and hallowed by us, that it may be to us the means of sanctification. (III.) We pray that God may be glorified in our lives, so that all our actions may be the means whereby others may glorify Him.

⁷ "This way of speaking, viz. that by the name of God should be meant God Himself, is not much different from our common way of speaking, in which by the mention of some attribute or property of a man, we often mean his person, as when we say, the king's majesty, we mean the king; though yet in strictness, the person of the king, and his dignity or majesty, are not the same; and so when we say, his worship, his honour, his highness, his excellence, or the like, what we mean by these expressions is, that person who is worshipful or honourable, or high or excellent."—*Blackhall*.

Hallowed be Thy name of Father, so that we should ever honour Thee as sons; *Thy name* of Lord, that we should follow and obey Thee as our Lord and Master; *Thy name* of Christ, the Saviour, so that we should always live as becometh Christians redeemed by Thy Word: that whilst we name the name of Christ, we should not live as the servants Gorranus. of Antichrist.

We say not by whom we desire it may be hal- Lienard.
lowed; we ask therefore that it may be known, and may be hallowed by all in earth or heaven. Hal-
lowed by all means, and therefore in and by us, but not limited to us. Not by a small portion of the Bellarmino.
world, not by some tribe or family only, but that His name may be glorified in all parts of the world, Jansen Yp.
in ourselves and in all our brethren *. Tertullian.

The name then of our Father is hallowed, magnified, and made glorious by the holy and consistent lives of Christians *. For all that increases the Estius.
glory of God amongst men hallows His name, so

* "Stopping short in our expression and not saying, Be it hallowed *in us*, we say in effect, Be it hallowed *in all*."—*Tertullian.*

* "Quia à Christo vocatus es Christianus, petis ut prærogativa tanti nominis sanctificetur in te, quia nomen Dei quod per se et sanctum sibi est, aut sanctificetur in nobis nostro actu, aut nostro actu blasphemetur in gentibus."—*S. Pet. Chrysologus.*

that when we manifest the heavenly wisdom which has been given to us by God, we honour, we hallow His name, for the glory of a father is an obedient and wise son. If the world sees in us the marks of God, our true sonship, the purity and holiness of a regenerate life, then God is indeed glorified, God's name is truly hallowed.

Jerus.

We pray then in this petition that we may always hold the honour of God above all other things, all idols of earth, all desires of the heart. We pray

Augustine.

for holiness of heart and life, since we cannot hallow God's name unless there be first inward holiness to

Bishausen.

perceive the holiness of God. We pray that the sanctification and renewal of life, which we have

Cyprian.

from God's grace, may be preserved in us by continued supplies of fresh grace, and that we who have been sanctified in Holy Baptism may, remem-

Ansen.
Gand.

bering the *name* into which we have been baptized, honour that name, and go on and persevere in that

Ambrose.

sanctification to the glory of God¹. In praying thus daily that we may hallow the name of God, we

¹ "In homine fructus bonæ conversationis, sanctificatio Dei est: unde hoc quoque ordine nomen Ejus rectè sanctificari dicimus, ex sincerâ nostrâ conversatione, quam dono divinitatis assequimur, gratias largitori referat, et in nostris operibus sanctum nomen Ejus extollat."—*Venantius Fortunatus, De Orat. Dom.*

are reminded that sanctification of life is a daily ^{Beaux-Amis.} work, and that we who sin daily need to cleanse away our offences by daily forgiveness; and that Cyprian. daily, by overcoming sin, we may grow day by day more holy, until at length we may be indeed perfect, Matt. v. 48. as our Father in heaven is perfect. Finally, we pray that the seed of sanctification which has been given us may be manifested in the holiness of our ^{Pet. Laodicensis.} lives, so that through us the name of God may be glorified by men.

In this way is the *name* of God dishonoured:

(I.) In our hearts by forgetfulness of Him, by the love of earthly things, and by desire after that which is evil.

(II.) By our words. By lightly taking His name on our lips; by denying our faith; by shrinking from avowing our belief in Him; by murmuring at the dispensations of His providence; by silence, when His name is dishonoured.

(III.) In our deeds, by giving the glory which is due to God to others; by deeds of impurity; by acts of fraud, wrong, and injustice; by not actively glorifying Him by our lives; for if we do no good, we frustrate the purpose for which we were created, which was to good works. *Let your light* ^{Ward.} *so shine before men, that they may see your good works, and glorify your Father which is in heaven.* Matt. v. 16.

Ephes. ii.
10.

*For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*².

If in these ways we dishonour God, let us learn, on the other hand, how to hallow His name. (I.) By our deeds; since our whole life may be a manifestation of the light of the Holy Spirit within us. By our activity in His service, and by our patient endurance of evil according to the example which Christ has left us. (II.) By our words; by the acknowledgment of our lips; by the confession of our faith and confidence in Him; by avowing ourselves His servants before men. (III.) In our heart, by the constant and vivid remembrance of the unnumbered mercies which we have received from Him; by our fervent desire for His glory and the extension of His kingdom on earth; by secret and often communion with Him, and by meditations on His mercies, His commands, His adorable love

² "Nomen Domini sanctum est, sed adhuc in cordibus quorundam amplius sanctificari potest. Potest namque sanctificari in cordibus paganorum, in quibus nondum sanctificatum est per fidem: in cordibus Judæorum, in quibus nondum sanctificatum est per fidei consummationem: in cordibus falsorum Christianorum, in quibus non est sanctificatum per dilectionem. Potest quoque amplius sanctificari in cordibus electorum per majorem fidei confirmationem, et majorem Dei et proximorum dilectionem."—*Pet. Abalardi Expos. Orat. Dom.*

and greatness, and all the various ways by which Ward. God manifests Himself to man³.

The hallowing the name of God with our lips includes both the confession of faith in Him, and prayer to Him as our Father and our God. And this duty and privilege of prayer, which is the work and employment of this life, where we are bidden to *pray without ceasing*, will be changed to praise in the world to come; for then shall they who have confessed and obeyed God here join with Cherubin and Seraphin in singing Holy, Holy, Holy, to the Triune God; and their occupation will be perpetual praise to Him who sitteth on the Throne, the ruler of heaven and earth. *Blessed are they that dwell in Thy house: they will be always praising Thee.* 1 Thess. v. 17.
Isaiah vi. 3.
Psalm lxxxiv. 4.

In order that this petition may in any way be accomplished by our life and actions, it is necessary (I.) That we have a true faith in God; for without this we cannot acknowledge, cannot hallow His name. (II.) That we make confession before man

³ "Cùm multa nomina Deus habeat et nullum hic nominatim expresserit, videtur de universis Ejus nominibus non incongruè accipi posse. Nomen enim, rei est imago qualiscunque similitudoque illam representans. Inde nomine Dei honorato, Deus honoratur, cujus suavitas nomen etiam suave, et majestas honorabile, et potestas terribile, et gloria benedictum efficit."—*Salmeron*.

of the glory, the greatness, the purity of His attributes ; by the truthfulness and purity of all our actions. For *herein is our Father glorified, that we*
 Mendham.
 John xv. 8. *who are His children bear much fruit.* (III.) By submission to His will in all things, and by meekly enduring those trials and sufferings which come
 Calovius. upon us for the sake of the Gospel ⁴.

But we say not "May we hallow Thy name," though that is included in the prayer. We say impersonally *Hallowed be Thy name*, that is, may it be hallowed by all. God hallows His own *name* when He prevents it from being profaned : *Say unto the house of Israel, Thus saith the Lord God ; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them ; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be*
 Ezek.xxxvi. *sanctified in you before their eyes.* Christ hallowed
 22, 23. the *name* of God, into which we are baptized, when He sanctified water for our regeneration, and when

⁴ "Fit sanctificatio nominis divini tripliciter : (1) *δογματικῶς*, per sanam doctrinam ; (2) *ἐνεργητικῶς*, per sanctam vitam ; (3) *παθητικῶς*, per passiones ob evangelii confessionem toleratas."—*Calovius*.

He poured forth from His side the water and the blood for our cleansing and healing. We hallow the *name* of God which we bear when we show forth the fruits of our regeneration, and when the Church is extended, and God is glorified among the Gen- Rupertas. tiles ⁵.

In thus striving for the glory of God, let us consider for our encouragement—

(I.) That all creation, animate and inanimate, was made to glorify God. For *the very heavens declare the glory of God, and the firmament sheweth* Psalm xix. 1. *His handy-work*; and in the glimpse of the kingdom of glory which is given to us in the Book of Revelation we read, *And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, I heard, saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.* When, Rev. v. 13, 14. then, all creation, the material heavens, and the angels and saints glorify God, and hallow His name,

⁵ “*Sanctificetur nomen tuum*—Non in Te, sed in nobis. Si enim propter peccatores nomen Dei blasphematur in gentibus, à contrario propter justos sanctificatur.”—*Jerome*.

what a call is this to us that we should do likewise !

(II.) If we glorify Him, He will glorify us : *Them that honour me I will honour, and they that despise me shall be lightly esteemed.* When we have glorified Him by our lives, then will God glorify us, who are members of Christ, in our death.

1 Sam. ii.
30.

John xvii.
4, 5.

(III.) God will punish those whose lives have dishonoured Him, and who despise His will. *Because ye believed me not,* are the words of God to Moses and Aaron, *to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. I am the Lord : that is my name : and my glory will I not give to another* *.

Smith.

Numb. xx.
12.
Isaiah xlii.
8.

When we are bidden to hallow the name of God, we are called upon to reverence the office of the Eternal Father ; the merits and love of His Son, both Redeemer and Mediator ; and the sanctifying office and graces of the Holy Spirit.

Chemnitz.

In this, as in all the other petitions, we pray not for ourselves only, but for others also. He who is

* " We dishonour God in our lives if we do not by our lives glorify His name. If we be but negative Christians we are nothing, for God created us unto good works [Ephes. ii. 10], that thereby we might glorify His name [Matt. v. 16]."—*Ward on St. Matthew.*

the Intercessor for all His people wills that all members of His body should imitate His example, and Cyril Alex. intercede one for another.

Hallow, O Lord, Thy name, that all may know how holy and pure Thou art. Do Thou, O Father, who by the incarnation of Thine only-begotten Son hast made us to be Thy sons, make manifest to all men Thy work of sanctification in us, that they may see how holy, true, pure, and good Thou art. *Stella.* Amen ⁷.

Deign, O Lord, to preserve in us Thy sanctifying grace, that all those who mark our actions may glorify Thee. Hallow Thy name in us: in our mind and intellect by a true knowledge of Thee: in our

⁷ "These are petitions and more than petitions; for they are both Hallelujahs and Hosannas: for we glorify God by the first, that He is our Father; by the second, that He is our King; by the third, that He is our Master: and they are petitions also; the first, that we may be His obedient children; the second, that we may be His loyal subjects; the third, that we may be His dutiful servants; and from these first three gives a confidence unto us of obtaining the last three, which, therefore, seem subordinate to them, that as a Father, He will give to us, His children, bread and sustenance; and as a King, He will grant to us, His subjects, a pardon of our trespasses; and as a Master, He will not lay upon us, His servants, greater burdens than we can bear."—*Sir Richard Baker.*

affections by a reverential love of Thee: in our memory by a firm hold of Thy truth: in our whole nature by active obedience to Thy holy will*. That the wisdom of the eternal Son may shine forth in all our actions: the love of the Holy Spirit be seen in all our dealings with our fellow-men: the might of the Father be manifested in our conquest over sin. That the whole three Persons in the one undivided and ever Blessed Trinity may make our heart the temple of the living God, and that we may manifest the presence of the Spirit by the works which we are enabled to do. Amen.

Gorranus.

Great God, may I ever glorify Thy name by promoting the knowledge of Thy glorious perfections and excellencies; by showing respect to every thing which has the name of God called after it, whether it be Thy name, Thy day, Thy house, Thine ordinances, or Thy minister, whom Thou hast appointed to set forth Thy glory. Amen*.

Wilson.

* "Ubi sanctificationis suæ locum invenit, ibidem se sanctificari dicit."—*Pasch. Radbertus*.

* * * "Let Thy essence and glorious attributes be honoured and adored in all the world, believed by faith, loved by charity, celebrated with praises, thanked with Eucharist; and let Thy name be hallowed in us, as it is in Thyself; Thy name being called upon us, let us walk worthy of that calling. In order that Thy name may be sanctified, grant that all our praises, hymns, Eucharistical remembrances and representations of Thy glories may be useful, blessed, and effectual for

How excellent is Thy name in all the world, Thou Psalm viii. 1.
that hast set Thy glory above the heavens !

My mouth shall speak the praise of the Lord, and
let all flesh give thanks unto His holy name for ever Psalm cxlv. 21.
and ever.

THY KINGDOM COME.

That prayer in which is no remembrance of God's Lightfoot,
Hor. Heb.
et Talmud.
kingdom is no prayer.

When God's name is hallowed throughout the world, then will His kingdom come ; so that this petition follows naturally upon the preceding one, *Hallowed be Thy name.* And we pray not that we Salmeron. may come to His kingdom, but that His kingdom may come to us ¹. God must come to us before we can come to Him. None indeed can approach the throne of God unless He draw them to Him. He first John vi. 44. prepares the heart of man to love Him, and then listens to the desires and prayers of the heart which He has so prepared. Hence in the Book of the Psalm x. 17. Revelation the New Jerusalem is described as Rev. xxi. 2.

the dispersing Thy fame and advancing Thy honour over all the world."—*Taylor.*

¹ "It comes to us as our ransom : we come to it as to our triumph. It comes to us as it came and sat upon the Apostles in fiery tongues : we come to it as Elias went up in a fiery chariot. It comes to us as the kingdom of grace : we come to it as to the kingdom of glory."—*Sir Richard Baker.*

Sylveira. coming down to earth, in order that men may come to heaven².

The word *kingdom* is used in various senses in Holy Scripture. It means (I.) that power over nature and natural causes which God, the Creator, has from all eternity: the right to govern and direct all things. As to this kingdom, we pray that God's

Bellarmino. will may be obeyed by all created things. (II.) That kingdom and power which He has in the heart of all those who willingly obey His laws; the kingdom of grace which is opposed to the rule of Satan in the heart of man. (III.) The militant Church of God on earth, which is the beginning of His kingdom of glory, but yet is different from it as being on earth, and in which both the tares and the wheat, the good and bad, are all mingled. Of this kingdom it is we read, that at the end *the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that do offend, and them which do iniquity*. (IV.) It means that rule and authority which God has in heaven over the souls of just men made perfect³, and over those

Matt. xiii.
41.

² "Signanter dicitur in oratione Dominicâ, *adveniat regnum tuum*, id est, ad nos veniat, quia virtute nostrâ ad ipsum pervenire non possumus."—*Ioan. Gerson*.

³ "Hoc regnum quo Deus regnat in sanctis, facit etiam ipsos sanctos regnare, et esse reges secundum illud: Redemisti

angels of His who do His pleasure, and are sent forth by Him as ministers to them that be heirs of salvation. (V.) It signifies that future kingdom of glory which shall commence at the second advent of Christ, into which neither death nor sin shall enter, but where the will of God shall be as perfectly obeyed as now by the angels in heaven. Psalm ciii.
21.
Heb. i. 14.
Jansen.
Gand.

Our prayer then in this petition is, (I.) That throughout the whole world the kingdom and rule of the devil may cease. (II.) That sin may consequently not reign in our mortal bodies, but that only God may rule there. (III.) That the kingdom of glory may come, and our Blessed Lord return, as He has promised, to the earth, not indeed as of old in lowliness, but in majesty and great glory ⁴. Jerome.
Bellarmine.

Though, then, as the ultimate objects of our desire we pray for the coming of Christ in power, and the setting up of His glorious kingdom, this is not the primary meaning of this petition; for the kingdom of glory can only come, as the object of our wishes, by the setting up of His throne in our hearts.

nos Deo in sanguine Tuo ex omni tribu, et lingua, et populo, et natione; et fecisti nos Deo nostro regnum et sacerdotes, et regnabimus super terram [Apoc. v. 9, 10].”—*Bonaventura in Lucam.*

⁴ “Oremus ut Christus semper suo regnet in milite, ut miles semper suo triumphet in Rege.”—*S. Pet. Chrysologus.*

To pray, indeed, only for the future kingdom, is to pray for that which is distant, and dependent upon the kingdom of grace, but to pray for that which is distant, and to overlook that which should be present, is not even to pray for the future glory of Christ. Our prayer is, that the omnipotent God would free us from all sin, would deliver us from subjection to the devil; that all that appertains to the rule of Satan should be dissolved, and that we should be wholly obedient to the will of the Father.

Ferus.

We pray, then, that the kingdom of God may come to us by an increase of the knowledge of God, and that it may destroy the reign of ignorance and error within us; that the kingdom of the Church may come by its extension and exaltation, and may destroy the kingdom of Satan and of Antichrist; that the kingdom of grace may come and destroy the reign of malice and wickedness in the hearts of men; that the kingdom of eternal glory may come, and destroy the rule of this suffering and perishing life^s.

Gorranus.

^s "Petimus ut qui sibi regnavit semper, modò regnet in nobis, ut et nos in illo regnare possimus. Regnavit Diabolus, regnavit peccatum, regnavit mors, et fuit diù captiva mortalitas. Petimus ergo ut regnante Deo pereat Diabolus, deficiat peccatum, moriatur mors, captivitas captivetur, ut nos

As to the kingdom of God in grace, we cannot say that it is not, since it exists around and in us. To *come*, however, means to be manifested to men, for as the blind, through their want of sight, cannot see the light which yet exists and comes to them when they have the power of seeing it, so is it with the kingdom of God. It is around us, however blind by ignorance and sin we may be. This kingdom is daily coming; it is daily increasing, since those who are united by faith to God are daily being born. This kingdom comes: it is increased by the souls born into it, whilst it is not diminished by those who die, but only when men fall away and abide in sin. Hence it is ever coming, and ever will come, until all is finished, and the kingdoms of this world and of Satan have become the kingdom of Christ.

Rab. Maurus.

Bruno Astensis.

Rev. xi. 15.

Some will say the kingdom is every where, since the power of God is without limit; and how then can it be said to *come* ⁶? It is indeed every where, but it *comes* not every where. It is in all men: in

liberi perpetuam regnemus in vitam.”—*Petrus Chrysologus, Sermo primus in Orat. Dom. D’Achery, t. i. p. 216.*

⁶ “Aliud est regem esse, et aliud regnare. Ecce Deus naturaliter rex est, sed non in omnibus regnat, nec omnes homines sunt regnum ejus, quia nec faciunt omnes voluntatem Ejus. Nam in omnibus iniquis, non Deus, sed diabolus regnat, qui faciunt ejus voluntatem.”—*Hugo de S. Charo.*

the wicked on earth ; in the damned in hell ; but it comes only to the faithful on earth or to the saints in heaven ; for when it only *is*, it is in power and justice, but when it *comes*, it is in love and beauty ; when it only *is*, it bears us on the troubled sea of this evil world, and leaves us to suffer shipwreck on the shores of earth, but when it *comes*, it brings us into the haven, and sets us safe on the eternal shore.

Sir R.
Baker.

We cannot pray that the kingdom of God, His Militant Church, may come, as men prayed and longed for its coming at the first, since it has already come, but we pray that it may be extended, and that it may embrace a larger number of those souls which may be prepared for the eternal glory of the perfected kingdom of Christ. And as before this first coming of Christ, the saints of God in the elder Church waited and longed with fervent desire, through many ages, for His coming, so now should we, the members of His Militant Church, desire His coming and

Salmeron.

Luca. Brug. reign in glory, however remote that may be⁷.

⁷ "Disce velim longanimitatem et consuesce infatigabiliter laborare. Ecce quamdiù est quòd sancta Dei ecclesia illud orare cepit, *Adveniat regnum tuum*, tamen licèt quotidie augeatur, adhuc differtur. Quod nempe idcirco dixerim si petieris, ac fortè illicò non obtineas, ne fatigeris instantiùs in agoniâ desudare : quia regnum Dei dilatione quæritur, spe jam certâ tenetur, ad quod per fidem gradimur et nimio

They who have by God's mercy overcome sin, and have attained unto holiness, pray in these words for the grace of perseverance, so that when that kingdom comes—when Christ is manifested in the clouds of glory—they may see Him with joy. *Augustine.* They pray that that kingdom, which is within them, *Luke xvii. 20.* may make itself evident by the works of their lives, that the fruit which they bring forth may be to God's glory; that He would wholly reign in them. *Origen.* This is indeed implied in all prayers for the coming of Christ in glory, and the establishment of His rule without contradiction in all the world. It betokens, however, high confidence in ourselves, if we pray for the consummation of all things and the coming of Christ in glory, whilst at the same time we make no effort to walk circumspectly and prepare for the judgment. The prayer which we *Ephes. v. 15.* offer in these words should indeed be a perpetual *Jerome.* warning to us, teaching us that we must not live carelessly, lest we be overcome by temptation; but that we should walk as becometh the saints of God, and in obedience to His commandments; ever remembering that He will come, ever waiting for His appearing, ever mindful of the warning of the pro-

caritatis ardore quidquid obstiterit revincimus, et per eandem, ad illud donec perveniatur, infatigabiliter desudamus." —
Pasch. Rabbertus.

phet: *Woe unto you that desire the day of the Lord!*
 Cyril. *to what end is it for you? the day of the Lord is*
 Amos v. 18. *darkness, and not light* *.

And in praying *Thy kingdom come*, we distinguish between God and all other rulers; between His kingdom and that in which others reign. We
 Job xli. 34. declare that we seek not his rule, who is *king*
 Ephes. ii. 2. *over all the children of pride, the prince of the*
 John xii. 31. *power of the air*. We assert that whilst we do not
 John xviii. 36. desire to be in subjection to *the prince of this world*,
 neither do we seek a kingdom of this world, temporal possessions, transitory glory, or earthly success. And as the possession which we desire may come is not temporal but eternal, so is it distinguished from
 Rom. v. 21. the reign of sin and the kingdom which is overshadowed by death. Nor do we pray to be under the dominion of reason, which though it be set as a ruler
 Rom. vii. 23. over the passions and appetites of men, is yet able to comprehend but few things, and is weakened and blinded by sin, and overborne by the violence of

* "Ut olim Romæ templum honoris non poterat adiri nisi per virtutis ædem, quæ illi vicina erat, videlicet optimum et meracissimum gloriæ vinum servatur solis iis, qui gratiæ mustum hîc prælibaverint. Sed gloria, quid est, nisi gratiæ completio, perfectum donum et Dei præsentia? Hîc in cursu vitæ gratia, in futurâ quiete, gloria: hîc gratia datur; in futuro gloria pro mercede boni usûs: hîc perseverantia quæritur et adlaborans industria ut detur bravii corona."—*Fossano, Conciones Catechisticæ, Concio xix.*

passion, and is in perpetual conflict with the appetites, but it is emphatically God's rule and dominion. *Thy kingdom, which is an everlasting kingdom: Thy dominion, which is from generation to generation.* We pray for His coming, who now will Dan. iv. 3. strengthen us to resist the assaults of Satan and the enticements of the world, and the solicitations of the flesh, and will hereafter destroy both sin and Rev. xx. 14. death, and will consummate man's happiness by Salmeron. bringing all things in subjection to Himself.

First then, in order of time, the kingdom of grace must come, and be set up and established in our hearts as a preparation for the kingdom of glory. For we cannot come to the unspeakable glory of our Father's presence and kingdom in heaven, unless we have been made meet for heaven by having submitted ourselves to the kingdom of grace here⁹. So that, in praying that the future glory of our Incarnate Lord may be revealed, we pray indeed that we may grow more and more in grace. Fossano.
(I.) Praying that God may be known to all as a

⁹ "We see no man can enter into a city unless first he pass through the suburbs thereof. So heaven is the great city of the saints they all seek and aspire to; this kingdom of grace is the suburb thereof by which we must pass. Therefore there is a necessity to be in a state of grace here, ere we can hope to reign with God in glory hereafter."—*Smith.*

Mal. iii. 2, 3. sanctifying God, a refiner and purifier of His people ; so that all men may rejoice when He comes in glory from heaven. (II.) That through that grace which is given to those who are faithful children of the Father in heaven, willing and obedient subjects of the King of kings, we may know Him as *our Father*. Though then the manifestation of glory, at the second coming of Christ, is the ultimate object of our prayers, the means which we seek, in order to the accomplishment of this, is the kingdom of grace.

Sylveira.

Let us remember, that though God is ever King over all, for nothing can resist His will, yet He may not reign in all ; nor are all men within His kingdom of grace, but only those who own Him as their King, and do His will ¹.

Hugo de S.
Charo.

And the kingdom of God is said to *come* in divers manners. (I.) When the number of His faithful people are increased : when men in greater numbers own Him as their King. (II.) When men grow more and more in Divine grace, and attain

¹ "Sicut lux etsi præsens sit cæcis, eis tamen est absens, quoddam nil lucis illis conferat : ita regnum Dei, etsi ubique adsit, cæcis tamen aut volentibus oculos claudere ignotum est. Et quemadmodum petimus sanctificari nomen Dei, optando sanctitatem nominis sui omnibus innotescere, et apud omnes illustrari, ita expetimus advenire cognitionem hujus sempiterni regni Dei et in omnes diffundi."—*Salmeron*.

nearer unto perfection ; when the faith of each is increased, and when the soul abounds more in hope, and is endued with more fervent charity ; when men are more filled with the knowledge of His will *in all wisdom and spiritual understanding* ; abounding Col. i. 9. *more and more in all knowledge and in all judgment.* (III.) When those who have received Phil. i. 9. largely of His good gifts, and by His power have overcome the evil one, and are wholly subjected to His will, so that their will is entirely in conformity to the will of God, bring forth the fruit of holiness. When He rules wholly in the hearts of the regenerate, and their obedience to the rule of God is made evident to all by the consistency and the purity of *Dansus*. their actions².

It is the duty of those who use this prayer, (I.) To endeavour earnestly to bring about the accomplishment of this petition, and to strive to enlarge the boundaries of Christ's kingdom on earth, and the extension of His Church. (II.) To watch over their own actions, and to see that nothing they do hinders the extension of God's kingdom, and that

² " Vult regnare in me quandoque inanis gloria, quandoque luxuria ; sed ego nolo quemquam in me regnare, nisi Te, Domine, Rex regum, qui solus habes immortalitatem. Tunc autem in me regnabis, cum te ardenter amavero : qui enim Te amat, Tecum regnat ; et qui Te possidet, omnia possidet in æternum."—*Bona. Horolog. Ascet.* c. v. § 7.

men are not kept from entering into the fold of Christ by the scandal of the lives of Christians.

1 John iii.
3.

Blackhall.

(III.) To be diligent in cleansing their hearts, and resolutely to struggle against sin, so that purifying themselves as He is pure, they may be the more meet for that kingdom of glory which He has declared shall come².

And in order that we may do this, let us ever bear in mind, (I.) the greatness of God's bounty, who offers us not merely temporal and perishing goods and the possessions of earth, but a place and portion in His *kingdom* of glory. (II.) That death is not to the faithful child of God an object of terror, since it is the appointed gate and entrance into the joy, the rest, and the glory of His Father's *kingdom*. (III.) That in our earthly affliction and poverty we ought not to be cast down by the weight and number of present evils, but should strengthen ourselves to endure them by looking forward with full confidence

² "Hæc petitio mentis purissimæ advenire jam jamque regnum sui Patris exoptat, vel illud scilicet, quo quotidie Christus regnat in Sanctis, quod ita fit, cùm Diaboli imperio per extinctionem fœtentium vitiorum de nostris cordibus pulso, Deus in nobis per virtutum bonam fragrantiam cœperit dominari, et devictâ fornicatione castitas, superato furore tranquillitas, calcatâ superbiâ humilitas, in nostrâ mente regnaverit: vel certè illud, quod præstituto tempore omnibus est perfectis ac Dei filiis generaliter repromissum."—*Cassianus*, Col. ix. cap. 19.

to the riches and the glory of that unending *kingdom* which God our Father in His great love has promised to us ⁴.

Coster, Lib.
Sodal. lib.
v.
Luke xvii.
21.

The kingdom of God is within—amongst—us ;
a power subjecting the wills of men to the Spirit
of God, that is, the rule of the Spirit of God in the
soul.

O come, Lord Jesus, come quickly into Thy
kingdom of grace here, for the illuminating and
preventing, for the purging and cleansing, for the
regenerating and sanctifying of our souls, for the
bestowing on us that precious blessed gift of per-
severance ; and come, O Lord, in the kingdom of
Thy glory, for the perfecting and accomplishing of
us hereafter. Amen.

Hammond.

O God of peace, send unity among all that profess
Thy name. As they have but one Head, let there
be but one Body ; let them have but one spirit, and
may the Spirit of Truth and Holiness in doctrine
and in life be in all. Take possession of Thy king-
dom, and rule in our hearts as Thou dost in heaven.

⁴ “ Adveniat regnum tuum, O Pater cælestis, ut per naturam
carnis generentur ad regnum tuum prædestinati, et per gra-
tiam baptismi regenerentur, et fiant justi, et per claritatem
justitiæ omnibus manifestentur esse filii regni tui. Amen.”
—*Pet. Abælardus, Expos. Orat. Dom.*

O let Thy sceptre have obedience and Thine orders observance every where. Do Thou govern us, and let us obey Thee. Do Thou love us, and let us serve Thee; and serving Thee save us from our own wills; even all Christian souls save throughout all the world, through Jesus Christ our Lord. Amen.

Brough.

THY WILL BE DONE^s ON EARTH AS IT IS IN HEAVEN.

This is the last of those three petitions which are also acts of adoration,—invocations to God as well as prayers. In the first the soul puts on the affection of a child, regarding above all other things its father's interest, honour, and glory. In the second the duty of a subject to his lawful king, seeking the promotion and extension of his regal power. In the third the affections of a spouse that submits and conforms to her husband's will, loving what he loves, and choosing that of which he makes choice.

Nicholson.

There is no opposition between this and the former petition in the Lord's Prayer, though in the former

^s "Voluntas Dei est ad tria, nempe ad creationem, ut dicitur in psalmo: *omnia quæcumque voluit fecit*. Ad gratificationem, dicente Paulo, *Hæc est voluntas Dei, sanctificatio vestra*. Et ad glorificationem, teste Domino, qui ait, *Hæc est voluntas Patris mei, qui misit me, ut omnis qui videt Filium et credit in Eum, habeat vitam æternam*."—*Bona-ventura, de Orat. Dom.*

we desire a kingdom, whilst in the present petition we ask to be in subjection. There we seek to reign over our own wills, here we pray that we may be subject to His will; for this subjection is our true reigning, this service our perfect freedom⁶.

Sir R.

We may note the gradation in these three petitions. (I.) In the first we desire to sanctify, to reverence the name of our Father, which is our duty as *men*. (II.) By the second we seek to serve Him in His kingdom as *Christians*. Whilst rising higher with each step we pray in this last: (III.) That we may love and serve Him⁷, not merely as men and as Christians should, but more perfectly, as glorified beings, as the angels of God in heaven.

Baker.

Bishop
Newton.

Let us mark the force of the words which Christ here uses. He says not, Father, hallow Thy name in us: Let Thy kingdom come to us: Do Thy will in us. Nor, again, does He say, Let us hallow Thy name: let us enter into Thy kingdom: let us do Thy will in all things. But He uses a more abstract form of speech, and the impersonal verb, Hallowed be Thy name, Thy kingdom come, Thy will be done;

⁶ "Cesset propria voluntas, et infernus non erit. Ita Bernar. in sensu. Hinc est, ut nunquam simus quieti, sed per totam vitam quibusdam quasi fluctibus agamur, hinc insatiabilis habendi cupiditas, honorum appetitio infinita, voluptatum animus inexplebilis."—*Salmeron*.

⁷ "Bene orare amare est."—*S. Leo*.

teaching us that all these things for which we pray are the joint acts of God and of man invested with free will. For since man can do nothing that is good without God, so neither does God work that which is man's highest good unless man also wills

Chrysostom. it⁸.

THY WILL BE DONE.

This was Christ's prayer when He was about to redeem us by the shedding of His own precious blood. He wills that it should be our prayer also ; that what the Saviour prayed on our behalf, we should pray for ourselves.

Luke xxii.
42.

The will of God is either—

(I.) His absolute will, the secret purpose of our Father (*voluntas absoluta sive beneplaciti*), by which all creation exists, whether it be (a) His eternal ordinance, whereby He willed to make all things, or (b) His providence, whereby He sustains what He willed should exist.

Cassian.

(II.) The manifestation of His will (*voluntas*

⁸ "Dixit impersonaliter : *Sanctificetur, adveniat, fiat*, utriusque opus necessarium demonstraret, quia et homo Deum necessarium habet, ut Deus hominem ad justitiam faciendam. Nam sicut homo non potest facere bonum nisi habeat Dei adiutorium, ita nec Deus operatur bonum in homine nisi homo voluerit. Sicut nec semen sine terrâ, nec terra sine semine fructificat, sic nec homo sine Deo, nec Deus sine homine justitiam operatur in homine."—*Hugo de S. Charo.*

signi). Whether this be (a) His works, which are the fruits and effects of His will, or (b) His word, which is the written evidence of His will, directing us to the knowledge of what He wills either by King. precepts or by prohibition⁹.

By the will of God, which we here pray may be done, the latter is chiefly meant. We pray that the will which God has made known to man more especially by the incarnate life of Christ may be done by all on earth; yet not so as wholly to exclude Cyprian. the former, inasmuch as we are taught to pray for submission to the will of God, whether it be secret or revealed. It was with reference to this that Christ gave us the example of His own prayer, *Not as I will, but as Thou wilt*¹. To this same Matt. xxvi. will Job also referred when he said, *The Lord* ^{39.} *Cassian.* *gave, and the Lord hath taken away, blessed be the* Job i. 21. *name of the Lord.*

⁹ "We do not here pray that God would change His will, but alter ours and give us grace to conform our crooked inclinations according to that rubrick, that strait rule of our faith. We do not take upon us by a kind of concession to authorize God's will, or desire Him to do what we cannot hinder, but we petition Him to authorize us, and to enable our weakness to perform His will. We first desire our aptitude to will those things that are acceptable in His sight and then to do them."—*King*.

¹ "Quidquid Magister cælestis docuit verbis vel exemplis, hæc est voluntas Patris ut omnia compleantur."—*Pasch. Radbertus*.

We pray not that God may do His will, but that man may do it, at least by co-operating in it, through
 Cyprian. the strength which God has given to him; not that the creature should not will, but that he should will what is good and right, and so in accordance with
 Augustine. the will of God. Nor, again, do we pray that our will should be wholly absorbed and lost in the will of God,
 Alford. but only that it should be conformed to His will, and subordinated to it; that God's will may indeed be done, but so that His will may be our will ².

That we may will the same which Thou willest, do Thou, O Lord, enable us to do that which Thou
 Avendaño. desirest, and to hate that which Thou hatest, so that our corrupt and evil will may not frustrate or
 Salmeron. hinder Thy gracious will which willest our good.

It is not enough that we do not resist God's will,
 Andrews. it must be *done* by us.

That the will of God may be done by us, let us
 Guillaud. pray that His will may be made clear to us. This will is that which Christ did, and by doing left to us a perpetual example. He taught us humility in all the actions of life, constancy in our faith, modesty in our words, righteousness and mercy in all our

² "Qui voluerunt sui esse utique *sicut dii, scientes bonum et malum*, facti sunt, non tantum jam sui, sed et diaboli. Itaque libera voluntas nos facit nostros: mala, diaboli, bona, Dei."—*Bernard. de Orat. et Lib. Arbit.* cap. vi.

deeds. To do no injury, nor to return evil to those who have done us wrong. To be at peace with our brethren. To love the Lord with all our hearts, because He is our Father. To reverence and fear Cyprian. Him, because He is our God.

We pray then that there shall be nothing in us which is opposed to the will of God, but that we should subject our whole will to His, and that what Ferus. pleases God may be desired by us³. We pray that Blackhall. all impatience under the hand of God, all rebellious thoughts which spring up in the midst of trials, sorrows, and afflictions, should be removed from us. We pray that all indifference and hardness of heart should be taken away from us ; that the will of Satan and of this world may be resisted by us, and that we may have strength to overcome all that is hostile to the will of God, whether it be the temptations which proceed from the Evil One, from the fashions of the Chemnitz. world, or the concupiscence of the flesh.

This petition is a prayer for the gift of grace ; for

³ "Fiat in nobis voluntas tua, ut nihil nisi post Te, propter Te, secundum Te, per Te velimus. Post Te ut in quibus fuerit tua certa voluntas, nostra etiam firma stabilitate permaneat. In quibus de tuâ ambigitur, meritò etiam nostra sit suspensa et parata sequi quocunque eam viderit inclinari . . . Denique quid volumus, per Te velimus, ut Tua fiat omnis nostra voluntas, ut opereris in nobis et velle et perficere pro bonâ voluntate."—*Gaufridus*, ad Josbert. ap. Op. S. Bernard. t. vi. in fin.

- Jerome. by grace only is the will of God done in us or by us.
We pray that our free will may be conformed to
- Ezek. xviii. 32. His will ⁴. His will who willet not the death of a sinner, but the conversion of all sinners : His will in the sanctification of those who have been converted
- 1 Thess. iv. 3. from sin,—for this is His will, *even* our *sanctification* : His will in the salvation of those who are sanctified through the gift of perseverance, for it is the will of our Blessed Lord that *all the Father giveth* Him should come to Him : His will is the perpetual glory of those who are saved ; for this is
- John vi. 37.
- Gorranus. the will of the Father, *that every one which seeth the Son and believeth in Him may have everlasting*
- John vi. 40. *life* ⁵.

⁴ “ *Fiat voluntas tua*, id est, libertas nostri arbitrii societur per gratiam tuæ voluntati.”—*Bonaventura de Orat. Dom.*

“ — ut Regi nostro non solum obedientiâ subjiciamur, sed etiam judicio copulemur. Quoniam si in eâdem sententiâ sumus, si quod vult volumus, et quod improbat improbamus ; Ipse jam pro nobis omnia bella conficiet. Ipse qui dedit velle ; donabit et posse, ut sumus co-operatores operum ejus.”—*Leo, Serm. vi. in Nat. Dom. cap. 4.*

⁵ “ Id admodum grave est relinquere scilicet seipsum ; omnia alia facilius relinquuntur. Profundè nobis insita est propria voluntas, nihilque magis amatur nihilque difficilius relinquitur. Plerique varia atque ardua opera faciunt, at propriam voluntatem mortificare nequeunt : à Deo itaque hoc petendum docet Christus. Petimus igitur primò in hac petitione, ut nostra voluntas mortificetur, id autem non alibi perfectiùs fit quàm in cruce. In aliis operibus quantumcunque

There are two things which hinder men from desiring and from doing the will of God.

(I.) Their ignorance of His will. Hence St. Paul exhorts all Christians: *Be ye not unwise, but understanding what the will of the Lord is.* Ephes. v. 17.

(II.) The self-will of man, moving in opposition to the will of God. We pray here that both these impediments may be removed. That God would show us what His will is, and then that He would incline our wills to do that which He wills⁶. And the will of God is made evident to us (1) by the Tostatus. Holy Scriptures, which He has given to us. In these we have the commandments, directing us what to do, and telling us what is forbidden to be done. (2) By the Church, which is His body, and which has received authority and power from Him to be our guide; so that when we obey the commandments of the Church Universal, we obey Christ. (3) Those placed over us by the providence of God—parents, superiors, masters, earthly rulers—whom we are to obey in all things not forbidden by

arduis, nonnihil occurrit propriæ voluntatis ac beneplaciti; in cruce autem, sola Dei voluntas est nostraque mortificatur.—*Ferus.*

⁶ “*Dux voluntates sunt, sed voluntas tua corrigatur ad voluntatem Dei, non voluntas Dei detorqueatur ad tuam. Prava est enim tua, regula est illa, regula, ut quod pravum est ad regulam corrigatur.*”—*Augustine, Enarr. in Ps. xxxi. 11.*

the law of God. (4) The conclusions of reason
 Coeter, Lib. and the voice of conscience, which have been im-
 Sodal. lib.
 v. planted within us by God.

In praying in this petition, *Thy will be done*, we
 are reminded that though God is our Father, yet
 Fossano. we have, for that very reason, the duties of sons to
 Gal. iv. 1. perform. That we are still servants, and under
 subjection, though we are heirs of all things⁷.

IN EARTH AS IT IS IN HEAVEN.

As. As in so many other places of Holy Scrip-
 ture, this word implies not equality but similitude;
 we pray not that we may do as well as those who
 are in heaven, but we pray that we may do our best,
 with all our heart, as well as they do.
 Sir R.
 Baker.

These words, *In earth as it is in heaven*, belong
 to the three petitions which have gone before. We
 pray, that is, that the name of our Father should
 be hallowed, revered, and glorified in earth as truly

⁷ "Fac, ut voluntati tuæ parentes, possimus sustinere cruce-
 cem, tam in vitâ quàm in morte, tam in secundis quàm in
 adversis nostris rebus; et possimus mortificare nostram volun-
 tatem eamque, ceu victimam, Tibi offerre. Convertite eos, quibus
 voluntas tua etiamnum revelanda et cognoscenda est, ut illi
 nobiscum et nos cum illis voluntati tuæ obediamus, et ob eam
 omnia adversa alacri, patienti, infracto, hilarique animo perpe-
 tiamur, optimamque et propensissimam ac perfectam volun-
 tatem tuam in his agnoscamus, experiamur et discamus."—
Guilliaud.

as in heaven ; that His kingdom may come with glory upon earth, as it is in heaven ; and here that the will of God may be done by us as readily, as willingly, as perfectly as it is done by the angels in heaven ^{Alb. Magnus.} ^{8.}

The word *heaven* has in Holy Scripture various meanings. It is used—

(I.) Of the lower regions of the firmament, the seat of the atmosphere which surrounds the earth. Of this David speaks when he sings: *Praise Him, ye heavens of heavens, and ye waters that be above the heavens. . . . Fire, and hail ; snow, and vapours ; stormy wind fulfilling His word.* ^{Ps. cxlviii. 4. 8.} ^{1 Kings viii. 27.}

(II.) The firmament itself, which Solomon calls the *heaven of heavens*, in which are the sun, moon, and stars ; and in which all things manifest the glory of God to men, for the *heavens declare the glory of God, and the firmament sheweth His handy-work.* ^{Ps. xix. 1.}

(III.) The presence of God in glory—the highest heavens—is commonly meant by this word. That right hand of Majesty, into which our Blessed Lord entered, both in His human and in His divine nature,

⁸ “Fiat, O Pater, voluntas tua sicut in cælo . . . ut sicut angeli faciunt voluntatem tuam in cælo, ita eam homines justificati faciant in terrâ, etsi non secundum æqualitatem, tamen secundum similitudinem : si non secundum angelorum perfectionem, tamen secundum perfectionis illorum imitationem.”—*Pet. Abælard. Expos. Orat. Dom.*

- John vi. 8. after He had done the *will* of the Father in His incarnate life on earth. Here are the angels of God
 Ps. ciii. 20. who *do His commandments*; those *ministering spirits*
 Heb. i. 14. who are sent forth by our Father, and who minister
 Andrews. to man. Here also are the saints of God; *the spirits of just men made perfect*⁹.
 Heb. xii. 23.

God respects not only the doing according to His commandments, but the manner in which we do His will.

Andrews.

Ward

In heaven the angels do the will of God:—(1) Without the intervention of any evil, any rebellious spirit: in heaven there are none to thwart His will, for into heaven can nothing come that is opposed to the will of God. (2) Willingly. Whatever the angels do they do with a good will, obeying the commands of God cheerfully, not as though performing a task, but with pleasure. (3) Readily. Whatever they are engaged in doing, they do without needing to be urged, as though God's will were displeasing to them. (4) Speedily. As they readily under-

⁹ "Because there is such a rarity of good examples in this world, therefore our Saviour Christ sends us as far as heaven, to take our example from thence, as mariners on the sea, who are always guided by the stars, because they want in the sea firm marks to direct them home to their own country. So must we do, because we want firm and sure examples in this world, to raise up our thoughts by into heaven, and mount us beyond the clouds: we must take our pattern from those blessed spirits and powers that continually do serve in the presence of God."—*Smith*.

take to do the work which is allotted them, so they speedily execute whatever is commanded them to do. (5) As the obedience of the angels of God is universal, peacefully and cheerfully shown, and their ministry speedily fulfilled, so it extends to all that Blackhall. is appointed them to do.

We pray then that as we shall, if glorified, do God's will hereafter in heaven, so now we may do it on earth; that the animal life may be purified, and Cyprian. become the willing fellow-labourer of the Spirit, and no longer weigh it down, nor be in conflict Veith. with it¹.

It is by doing the will of God that the angels Cyril. dwell in the glory of heaven.

In praying that the will of God may be done on earth as it is done in heaven, we pray—

(I.) That men on earth may do the will of their heavenly Father as perfectly as the angels of God who are in heaven.

¹ "Sancti dicuntur cæli quadrupliciter, scilicet propter vitæ sublimitatem, dicente Paulo, *nostra conversatio in cælis est*. Propter bonorum operum claritatem, ipso Apostolo dicente, *inter quos lucetis, sicut luminaria in mundo, verbum vitæ continentes*. Propter propositi firmitatem, dicente Psalmista, *verbo Domini cæli firmati sunt*. Et denique, propter Deum in eis quiescentem per gratiam juxta illud: *cælum mihi sedes est*. Et in Psalmo, *Dominus in cælo paravit sedem suam*."—*Bonaventura de Orat. Dom.*

(II.) That those who are of earth—sinners yet estranged from God, and who are without any desire for heaven—may do it as the just do it whose *conversation is in heaven*². And that all men may know God, *from the least of them unto the greatest*.

Cyprian. Phil. iii. 20. Jer. xxxi. 34.

(III.) That the flesh, as well as the Spirit, may do God's will; our mortal and corruptible bodies, as well as our souls, in one word, that our whole nature may do His will.

Cyprian.

(IV.) That the Church, which is on earth, may do the will of the Father as perfectly as it is done by Christ, the Head of the Church, who has *passed into the heavens*.

Heb. iv. 14.

(V.) That the Church Militant on earth may do the will of God as readily, as cheerfully, as perfectly, as unhesitatingly as the Church in heaven.

Ward.

And the obedience for which we pray is both active and passive, consisting on the one hand in

² “*In cælo et in terra dictum hic est eodem sensu quo ab Apostolo, Eph. iii. 15. Ex quo omnis paternitas in cælis et in terra nominatur: hoc est, apud Judæos et apud Gentiles. Cælum vel cæli sunt, qui cælestia desiderant et quærunut oportet. Terra sunt, qui terrena sapiunt nec cælestia norunt, aut non ea quærunut ut oportet.*”—*Hardouin*.

‘Ο μὲν γὰρ ἁμαρτάνων ἔπου ποτ’ ἂν ᾖ, ἐστὶν ἡ γῆ, εἰς τὴν συγγενῇ, ἔδω μὴ μετανοῇ, ἐσόμενός πη· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ καὶ μὴ παρακούων τῶν σωτηρίων πνευματικῶν νόμων, οὐρανός ἐστιν.—*Origen, de Oratione, § 26.*

submission to the appointment of divine providence, and on the other in the performance of all duties *Mendham*. enjoined by the Divine Lawgiver.

In holiness we have God set before us as an example, and we are bidden to be perfect, as our Father in *Matt. v. 48*. heaven is perfect, because He is the most perfect pattern for man's imitation. But God cannot be set before us as a pattern of obedience, for all obey Him: He obeyeth no creature. The angels, therefore, who are nearest to His throne, and are the most perfect patterns of obedience, are set before us *Sir R. Baker*. for our imitation in this respect³.

And yet, with reference to the matter of our prayer, let us note one distinction. The things we pray for are—

(I.) Such as are necessary and in accordance with the express will and declaration of God; as the glory of God, our own sanctification, our perfect conformity to the will of the heavenly Father, and our justification. These we pray for absolutely and without any condition. Again we pray for—

(II.) Such things as are in themselves indif-

³ "O Lord God, if I cannot be like Thee in holiness, yet let me be like the angels in obedience; and if I can attain to neither, let me at least aspire to both; and what I want in power and performance make me to supply with vows and prayer."—*Sir Richard Baker*.

ferent,—such as our temporal happiness, our prosperity, our earthly life,—and these we only ask conditionally, praying for them only so far as they are in accordance with the will of our heavenly Father.

Fossano.

We can desire no greater gift than that which is contained in this petition ; for to pray that we may do the will of God as fully as the angels do it, is to pray that we may be as perfect as they are.

Cassian.

We ask then (I.) that that will of God which intends our eternal happiness should be done as fully as His will has been already accomplished in the happiness of those saints who have entered into their rest. (II.) We pray God in these words that we may persevere unto the end of our life in walking according to the commandments of God, and in doing His will as perfectly as the angels are now doing His bidding in heaven. (III.) We ask our Father in heaven that on *earth* His will respecting ourselves may be fulfilled, even our salvation, in as full and perfect a manner as He Himself has willed it⁴ ; and that we, whilst on *earth*, may be restored

⁴ “ Amidst the general corruption which reigns among men, the Christian must ponder on the words of the Apostle, ‘ prove what is that *good*, and *acceptable*, and *perfect* will of God.’ Wherefore this triple qualification ? Because our actions, even when agreeable to God, are of a threefold character. Some are good, others better, and others perfect. Not to

to that state of innocence and freedom from acts of sin, in which at the first He created us; and may be made obedient to His will now as perfectly *Tostatus*. as hereafter we hope to be in heaven.

In order that we may do that for which we here pray, we seek (I.) for grace to perform the commandments of God, and to abstain from all sin. (II.) We desire that all things which we do may thwart the designs of the enemies of God; that we may not merely resist the temptations of the world, the flesh, and the devil, but that we may grow in all virtue and godliness. (III.) We pray God that in all our ways and doings He would make known His will to us. (IV.) We ask that if, through the infirmity of our nature, we at any time seek those things which conduce not to the glory of our Heavenly Father, He would frustrate our self-will, and bring to pass His own will ⁴.

Coster, Lib.
Sodal. lib.
v.

"But how can we be sure at any time of doing the will of God; seeing God seems oftentimes vari-

hate our enemy is good, to love him is better, to do good to him is perfect. In all our deeds, therefore, let us act in this manner, and direct our actions, not only to the good and acceptable will of God, but to His perfect will. Hence we here pray, not merely that His will may be done, but that it may be done as by the angels in heaven, that is, perfectly."—*Veith*.

⁵ "*Voluntas tua. Non illa quam caro incitat sed quam Spiritus Sanctus inspirat.*"—*S. Leo*.

able in His will, and continues not always in one mind? For was it not God's will that the Israelites should offer Him sacrifices? yet He tells them a while after, *they are an abomination to Him*. Was it not God's will that Balaam should go to Balak? yet when Balaam saddled his ass and went, God sent His angel to stop his ass in the way, and hindered his going. Was it not God's will that Moses should number the people? yet when David numbered the people, God smote him for it with a heavy punishment. And how then is it possible to do His will, that is so variable, and so often changeth? O my soul, take heed; for in none of these, not even in any, is there any changeableness

Isa. i. 13. in God at all: all the change is in ourselves. For God indeed appointed sacrifices to the Jews that were but ceremonies, but He intended also the substance with them: when they therefore offered not the sacrifices that were substantial, had not God just cause to refuse their sacrifices, that were only ceremonial? God indeed commanded Balaam to go to Balak; but when Balaam went with intent to curse Israel, whom God intended he should bless, had not God just cause to hinder his journey? God indeed commanded Moses to number the people, that notice might be taken of their great deliverance; but when David numbered them to ground a

confidence upon them, had not God just cause, though not to punish his right numbering, yet to punish his wrong confidence? For to do the will of God consists not so much in the act as in the end of doing it; otherwise we should be like Jehu, who did the will of God indeed in destroying all the house of Ahab; but he had his own ends in it, to establish the kingdom to himself. We must not, therefore, think of doing God's will as politicians, mingling our own ends with God's will; but we must do it as angels, simply and purely. We must do it, only that we may do it; so do His will, that we may do the intent of His will: and thus, if we do the will of God, we shall find Him always one and the same; and no variableness in Him at all, nor shadow of change⁶. Sir R. Baker.

God having made known to us His will in the Holy Scriptures, our duty is to endeavour so to know it that it may be the evident rule of our life;

⁶ "Nos si quid aggredimur, et si quid initiamus, dicamus, Domine, si voluntas tua est, fiat hoc, si honor tuus est dona hoc mihi, si non est, fiat voluntas tua. Da mihi, Domine Deus, gratiam, ut sim servus tuus, maneam in tuis præceptis, placeam Tibi, et nunquam separer à Te. Cohibe me, et ne cesses à corrigendo me; donec vias meas pravas deseram, quæramque et inveniam illam viam quæ dicit: Ego sum via, veritas et vita. Quem decet honor et gloria per æterna sæcula sæculorum. Amen."—*Fossano*.

John vii.
17.

Wilson.

for He has also given us the means whereby we may understand it: *if any man will do*, that is, desires to do, *the will of God, he shall know of the doctrine whether it be of God.* May all Christians do their Father's will, and walk worthy of their Christian name and profession!

O praise the Lord, ye angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words.

O praise the Lord, all ye His hosts: ye servants of His that do His pleasure.

O speak good of the Lord, all ye works of His, in all places of His dominion: praise thou the Lord, O my soul.

Psalms ciii.
20—22.

GIVE US THIS DAY OUR DAILY BREAD⁷.

The first three petitions of the Lord's Prayer relate to the majesty and to the sovereignty of God, to His holy will and His eternal law, and are therefore expressed in general and impersonal forms, as

⁷ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον ἵδὲς ἡμῖν σήμερον.—This word *ἐπιούσιος* is peculiar to the New Testament, and occurs only here and in the corresponding passage in St. Luke xi. 8. —The Vulgate translates the word by 'supersubstantialis,' but many MSS. of this version, according to Bellarmine, read 'quotidianus.' De Bonis Oper. lib. i. c. 6. In the formularies of the Russian Church this petition is translated by "Give us this day bread for our subsistence."—See *Appendix B*.

wishes and fervent aspirations of the petitioner. They are acts of gratitude and of adoration, expressions of thanksgiving and praise as much as of prayer and of supplication—Hallowed be Thy name **Blackhall**.—Thy kingdom come—Thy will be done. The last four petitions are confined to our wants, our frailties, and our *daily* necessities: hence we are bidden to express them in our own name, and to make these four personal entreaties to our Heavenly Father. Give *us* this day *our* daily bread. Forgive *us our* trespasses. Lead *us* not into temptation. Deliver *us* from evil *.

*Tostatus.
Veith.*

Again, the preceding petitions of this prayer differ from the four last in this respect: the gifts which we ask for in the former petitions, though they must be begun on earth, can only be perfected in heaven; the latter are all to be completed here.

(I.) God's *name*, however much it may be hallowed here on earth, can only be perfectly hallowed by those who, having ceased from all sin, have put off the weakness of earth and worship Him around His

* "Tribus his petitionibus bonorum opponuntur tres deprecationes malorum. Nam regnum peccato opponitur, quod remitti nobis precamur. Voluntati Dei opponitur tentatio, in quem ne inducamur postulamus. Pani vero opponitur malum, a quo liberari contendimus."—*Salmeron*.

throne, in that Holy City where nothing impure and unholy can enter.

(II.) God's *kingdom* is begun on earth; the hearts of men are bowed to His rule here, and His Church is set up in this world, but it can only be consummated when all things have been put under His feet, and God is indeed all in all.

1 Cor. xv.
25.

(III.) Although man must begin in this mortal life to do the *will* of His Maker, yet that will cannot be wholly done whilst any enemy of God and man remains to thwart the purposes of God, and to hinder the accomplishment of His sovereign will. So long as the flesh lusteth against the Spirit, and the Spirit is in conflict with the flesh, and Satan's temptations cause the falling away of any from their faith in God, the will of our Father cannot be so perfectly done on earth as it is in heaven.

Gal. v. 17.

This, however, is not the case with regard to the remaining petitions of the Lord's Prayer. In them we ask for mercies to be given us in this life. (L) The food for which we pray, whether it be sacramental *bread* for the strengthening of our soul in its pilgrimage in this world, or nature's *bread* for the support of the body⁹, will be wholly unnecessary

⁹ "Fecit Deus hominem ex substantia duplici, corporea scilicet et spirituali. Quia igitur homo compositus est ex duabus

when Christ is our Life, and the body and soul need no food to strengthen them because they can no longer suffer decay. (II.) The forgiveness of our trespasses is a mercy which we require in this life, but for which there will be no place in the life to come, since there can be no sin when the child of God has once put off the burden of the flesh and has entered into that rest in heaven to which nothing impure or unholy can approach. (III.) In heaven there can be no temptation against which to watch and to pray. So that when we beseech our Father to shield us from falling into temptation, we are praying for that which must be done for us in this life only. (IV.) We shall have no need to fear the approach of evil or the accesses of sorrow in that place where God shall *wipe away tears from off all faces*; so that the prayer against evil and Satan, the author of all evil, can only refer to the trials, the dangers, and the terrors of earth.

Whilst, then, in the former petitions of the Lord's Prayer we ask for spiritual or heavenly blessings only, in this petition, *Give us this day our daily*

substantiis, necessarius est ei duplex panis, corporalis et spiritualis. Corporalis reficit corpus, spiritualis animam satiat. Corporalem petimus, quia nisi Deus fecerit terram germinare non poterit fructus suos ministrare: spiritualem panem à Deo postulamus, quia nec ipsum nisi Ipse dederit percipimus."—*Pet. Abalard. Exp. Orat. Dom.*

bread, we pray not only for spiritual blessings, spiritual food, but for that *bread* also which our bodily nature requires¹; yet so that in praying for natural food we pray that it may be to us a spiritual good, we pray for bodily food, for material bread, that we may do the will of our Father; and that, being refreshed by the food which nature requires, we may through God's grace glorify Him by our steadfastness against sin, our perseverance in holiness.

Our daily bread, then, is, (I.) our bodily food, and all things necessary for this earthly life—clothing and shelter; for since it is the only petition which occurs for temporal blessings, therefore it includes all temporal things². In this sense *bread* is used in other parts of Holy Scripture. *I will increase the famine upon you, and will break your staff of bread*, threatens the removal of all the ne-

Ezek. v.
16; xiv. 13.

¹ "Omne bonum quod est, aut est bonum temporale aut bonum spirituale, aut æternum. Bonum temporale petimus quando dicimus, *Panem nostrum quotidianum da nobis hodie*: bonum spirituale cùm dicimus, *Fiat voluntas tua sicut in cælo et in terrâ*: bonum æternum cùm dicimus, *Adveniat regnum tuum*. Confirmationem omnium istorum petimus cùm dicimus, *Sanctificetur nomen tuum*."—S. Edmund. in *Speculum Ecclesiæ*, cap. xvii. *Bib. Max. Pat.* t. 15.

² "Da æterna, da temporalia. Promisisti regnum, noli negare subsidium. Dabis apud Te sempiternum ornamentum, da in terrâ temporale alimentum."—*Augustine*, Serm. lviii. c. 7.

cessaries of life. (II.) The word of God, which by meditation and prayer is made to us food for the soul. (III.) The Body and the Blood of Christ Augustine. received in the Holy Communion. The sacramental Cassian. bread for the nourishing of the soul of man, and the Ambrose. Word of God, the Incarnate Son, the living bread Cajetan. from Heaven. (IV.) In addition, one writer has John vi. 50. said that in these words we pray for the gifts of the Holy Spirit, by whose grace we are enabled to eat Athanasius. bread in the kingdom of our Father.

The word of God, revealed by the Holy Spirit to man, is food and life to the soul.

(I.) It gives life, according to the declaration of Christ Himself, who saith, *He that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life.* Again: *The* John v. 24. *words that I speak unto you, they are spirit and* John vi. 63. *they are life.* They cleanse the soul from sin, which is spiritual death; for *the law of the Lord is perfect,* Psalm xix. 7. *converting the soul.*

(II.) The word of God enlightens the mind; for *the commandment of the Lord is pure, enlightening* Psalm xix. 8. *the eyes* of the devout reader of Holy Scripture. Thus David confesses, *Thy word is a lamp unto my* Psalm cxix. 105. *feet, and a light unto my path.* And it gives not

only intellectual light, it imparts the fire and the light of charity to the soul; and the confession of those who meditate day and night on the word of God will be the same as that of the two disciples of Christ, *Did not our heart burn within us while He talked with us by the way, and while He opened*

Luke xxiv. 32. *to us the Scriptures?* It enlightens the mind of the child of God, by revealing the state of his heart. *For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts*

Heb. iv. 12. *and intents of the heart.*

(III.) The word of God is a weapon to defend the believer from the force of temptation, for the

Ephes. vi. 17. Word of God is *the sword of the Spirit*. And our Blessed Lord sanctified its use to us in this respect, when by it He answered the suggestions of Satan

Matt. iv. 4. 7. 10. and overcame his temptations.

(IV.) The word of God is a medium of blessedness to the soul. For *blessed*, is the declaration of Christ, *are they that hear the word of God and keep*

Luke xi. 28. *it*. And of old it had been said, *As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower,*

and bread to the eater : so shall my word be that goeth forth out of my mouth. For man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live.

Isaiah lv.
10, 11.
Fossano.
Deut. viii.
3.

All commentators say, that in these words we pray for every thing necessary for the sustenance and refreshment of both body and soul³. Primarily the words refer to material food ; but since our highest prayer is for the supply of spiritual wants, we are to include in our desires all spiritual food and nourishment.

As, then, under the term natural *bread* is included all that is needful for the support of our bodily life—the air and water, the food and warmth from without, and the various means by which these are made to minister strength and nourishment to our body, so under the term spiritual *bread* is included not only the true bread of the soul, which is Christ, but also all things that minister to the wants of our spiritual life, every means whereby Christ is made available to us individually ; and by which the Holy Spirit dwelling in our hearts gives energy to the power of the soul, enabling it to obtain that pardon for the past, that strength for the future, and that

³ “*Panem nostrum quotidianum da nobis hodie, hoc est, da nobis hodie fortitudinem corporis et animæ, et salutem utriusque.*”—*S. Edmund, in Speculum Ecclesiæ.*

Karlake. acceptance at all times with God which constitutes the true spiritual life of man.

Give us, then, O Lord, the bread of Thy strength, the gifts of Thy gracious love, which we need in order that our will may be conformed to Thy will, and we may so live in Thee and to Thee in this world, that we may live with Thee for ever in the world to come.

Stier.

And the bread for which we ask is *our* bread, the bread which is suited to us, food temporal and spiritual, which is good and necessary for *our* maintenance, in order that we in our whole nature, body and spirit, may be strengthened to do the will of God, and to perform those duties which He has assigned us.

Theophylact.
Chrysostom.

This word *our* reminds us also of those Christian virtues which God requires at our hands—industry, honesty, and liberality—that so our daily bread may indeed be ours: (I.) ours through God's gifts, by which He blesses and rewards the labour of our hands. (II.) Ours by lawful purchase and possession. (III.) Ours, that is, not mine or thine, but a possession in common for the common good, the benefits of all our brethren.

Farindon.

Our daily bread, then, is—

(I.) That bread which is our proper food, which is ours; which we need for the strengthening and

refreshing of our souls, which we require as the children of our Father, Christ Himself⁴. For what bread is to the body of man, that is Christ to the soul: He whose daily supply of grace gives health and strength to the soul. For the soul is strengthened both by the secret unseen presence of Christ in the hearts of His living members, and by the refreshment which He gives by means of His sacramental presence in the Holy Eucharist.

(II.) Those necessary things which are required for the strengthening of our bodily nature, in order to enable us to live to God on earth, and to do the work which He requires from us in this life—obedience to His will.

And the bread for which we ask, both the food necessary for our bodies, without which life cannot be sustained, and the food needed for our soul, in order that the spiritual life may be nourished and preserved in us, we call *our daily bread*; since we need constant supplies of bodily and spiritual food

⁴ "Magnificæ suæ liberalitate hunc panem, nostrum facit. Non enim proprio jure noster est, quem scilicet nobis Deus debeat, sed quia nobis necessarius et nobis à patre cælesti constitutus, qui suorum est sollicitus, et omnia ineffabili providentiâ pascit ac regit universa. Unde clamat propheta Psal. civ. 27, 28, Omnia à Te expectant, ut des illis escam in tempore: dante Te illis, colligent, aperiente Te manum tuam, omnia implebuntur bonitate."—*Guilliaud*.

so long as we are in this world. We speak of it, moreover, as *daily bread*, in distinction to that food John vi. 50, which, when once imparted, will suffice for our eternal life—His presence who came down from heaven, Jansen. 51. and who is now in heaven—our Incarnate Lord. Gand.

Christ is not only the food, the spiritual food of all His people, He is *our* bread, since to us He was Isaiah ix. 6. given. He is ours especially; since not to prophets nor patriarchs, but to *us* in these latter days has Heb. i. 2. He been fully revealed⁵. His written word, again, is not only instruction and food for all mankind, we have each of us a personal interest in it, it is *our* food, Rom. xv. 4. *our* spirits' bread; since all Scripture was written for Salmeron. *our* learning, and given by God for this end to man.

But we pray not only that we may have that which will supply all our wants, especially that we may have enough of material food to eat, which is a common request of the righteous and the sinner: we pray that whatever we eat we may receive from the hand of God, that He would give it to us,—a prayer

⁵ Hence *Veith* tells us, in the liturgy received in Spain from Saint Isidore, when the priest pronounces these words, 'Give us this day our daily bread,' the choir answers in the name of the congregation, 'Which is thyself, O Christ.' In the Mosarabic missal the rubric directs, that when the priest comes to these words, '*Panem nostrum quotidianum*,' he shall turn to the people, and, taking the paten into his hands, show the sacred bread, the body of our blessed Lord, to the congregation.

which is peculiarly the prayer of a saint and servant of God. To him who earns his bread by righteous means God gives food ; but to him who procures it by dishonesty and sin, it is not from God's bounty, but it is the devil's gift,—God's gift perverted and de- Pseudo-Chrysostom. praved by the craft of the Evil One ; for though all food is created by God, yet is not all given by God for food ; that only is the true food of the children of God which He gives and sanctifies to their Hugo de S. Charo. use.

By saying, *Give us this day our daily bread*, we own that we have nothing, that we cannot have any thing save from Him, and that we are not able of our- Th. Aquinas. selves to satisfy even our bodily wants *. By pray- Fossano. ing then for bread we own that we have it not of our own right, that it comes from the bounty of our Ward. Father, and is the free gift of God to man.

That Christ thus bids us pray for the supply of our temporal wants, should free us from all undue care about them. Prayer should remove from us all anxiety.

* “ We pray for the necessary bread or maintenance which God knows we shall need all our days ; but that we ‘ be not careful for to-morrow,’ we are taught to pray, not that it be at once represented or deposited, but that God would minister it as we need it, how He pleases : but our needs are to be the measure of our desires, our desires must not make our needs ; that we may be confident of the divine providence, and not at all covetous.”—*Taylor*.

We are then not only to pray for *bread*, but we are to desire it as the gift of God. It must come from Him, and not be the fruit of fraud nor of any injustice. And God gives bread to His creatures in various ways. (I.) When He blesses the earth with increase, so that it brings forth food for the use of man. (II.) When, by the order of His providence, He places us in some calling by which we may earn our bread, and there blesses the labour of our hands. (III.) When He blesses bread to us, so that it nourishes us, for without His blessing bread would be incapable of nourishing and strengthening us'. (IV.) When He so blesses food that it is not made an occasion of sin to us, but we are enabled to use aright the strength which comes from the bread which He has given and to live to His glory.

Andrews.

Psalm civ.
14.

Andrews.

And this truth that the gift of *bread* is incomplete, unless it includes the means by which we procure that food which He has provided; the power conferred upon that bread, to be a means of

' "Man liveth not by bread only, but by the word of His mouth, by His blessing that strengtheneth it. The blessing of the Lord, that is it which maketh rich. But He that blesseth thy basket and thy bread requires thy labour: and He will first bless thy labour, that it shall bring thee in plenty of bread; and thy bread, that it may nourish thee. He will make thy labour fruitful and thy bread a staff."—*Farindon*.

health and nourishment to our body ; and the blessing by which the food intended for the strengthening of our body is prevented from becoming an occasion of spiritual evil to us, is applicable to the spiritual food which God gives, as well as to the material bread. He has given us His revealed Word, Holy Scripture, food for the nourishment of our soul ; but if we take of that food with unhallowed intentions ; if we seek in these Scriptures not food, but the materials by which we may dishonour God, then will they yield no nourishment to the intellect of man, but only a most deadly poison. Hence it is that so many who seek from the Word of God, materials for irreverent jesting or for blasphemy against Him, are only hardened in their infidelity, and their hearts corrupted by that which was meant for their souls' health. Again, as to the spiritual food which is given to us in the Sacrament of Christ's Body and Blood. The gift is ever on the altar of God, but we must seek from Him the further gift, that that food may be to the nourishment, and not to the weakening of the soul : that it may be ^{1 Cor. xi. 30.} the means of salvation, and of healing, the savour ^{2 Cor. ii. 16.} of life unto life, and not of death unto death.

And yet more, when we say *bread*, we are taught by this word—

(I.) To desire only that which shall be a means of

nourishing and refreshing the body, not such things as minister merely to luxury and tend to the gratification of the flesh.

(II.) By the use of this word we are bidden at all times to remember our weakness, which cannot even procure *bread*, the simplest food for the maintenance of the body, unless by the gift of God.

(III.) This petition teaches us not only to trust God at all times, and to pray to Him in our greatest needs, but it encourages us to make known our smallest wants to Him, and to seek our very *bread* and water from His hands.

Coster.

But we are not only to pray to Him for our bread; we are to seek it *daily* from Him. Our *daily bread* means (I.) that which is chiefly necessary to us, the food which is essential to our existence. (II.) That which we need during the short space of the natural day. (III.) That which is required by us during the whole of our natural life. Bread to strengthen us whilst it is day to us; since the night cometh when no man can work; whatever is required for our food during the period of this life, for our *daily* supplies, in distinction to that food which is Eternal.

Estius.

Bellarmino.

Beaux-
Amis.

John ix. 4.

Salmeron.

Bellarmino.

We who have renounced the world seek in these words only for the necessities of this life, and ask merely for food wherewith to sustain existence; that

Cyprian.

only which is necessary for our daily support and Bellarmine. nourishment.

And in bidding us pray for this *bread*, and to pray for it every day of our lives, Christ teaches us what we are to avoid.

(I.) We are not to seek more even of these necessary things than is sufficient for us. We are warned by the terms of this petition against inordinate appetite, gluttony, surfeiting, and drunkenness. *Avendaño.*

(II.) We are not to permit ourselves to obtain these things which are necessary to us by fraud or by robbery, we are to seek them only in accordance with the will of God; in other words, we are not to covet.

(III.) We are not to be unduly careful, nor anxious even, for those things, which are most needful for us, but are to remember that all good things come from God, and are the fruits of His bounty and love towards us, and that He giveth to all His creatures that which is necessary for them.

(IV.) We are warned against seeking after luxuries rather than for those things which are needed by nature: we are not to be inordinately desirous of superfluous things.

(V.) We are by this petition taught that all things which we receive in this life are from the hands of our Father in heaven, and that therefore

the affection and gratitude of children are due to Him who gives us these good things⁸.

(VI.) We are warned against avarice and the heaping up things for the future.

It is *our* own daily bread which we are to pray for. It is not expressed in the singular, and by this use of the plural form we are taught—

(I.) That no one of us should appropriate exclusively to his own use the temporal goods which he has received, for all which God gives us He gives not for our own use only, but for others through us; also what He gives to others, He gives in order that they

Hugo de S.
Charo. may administer to our wants: so that all those who receive any thing at God's hand receive it under the obligation of acting as stewards of God's bounties and dispensers of God's gifts to all who need.

Gorranus. (II.) It is to be our own bread for which we pray, so that no one should desire nor take to himself the goods given to another, but should seek from God that food which is his, because it is God's gift to him, and thus may eat his bread without sin.

Chrysos-
tom.

And yet again, it is *our* daily bread which we ask God to give to all of us. The saint and the sinner

⁸ "Necessaria à Deo postulanda sunt, ut nihil nobis rerum temporalium adveniat, quod non per ejus suscipiatur sacras manus. Tunc equidem securè possidetur quicquid habetur, cùm Dei manu donatur."—*Soarez*.

GIVE US THIS DAY OUR DAILY BREAD. 137

are alike the recipients of His bounty, and depend upon His gifts for life; the rich as well as the poor alike receive from Him their *daily bread*; the former that they may assist others, and may be the stewards and dispensers of that food which has indeed been given to them, but not for themselves only⁹.

Jansen.
Gand.

Bread. Give us, O Lord, bread, and give Thy blessing with it.

Give. For I acknowledge Thee to be the author and giver of all good gifts.

Give. For Thou alone knowest what is fittest for us, what is the measure of our necessities.

Give us. For if it be indeed Thy gift, a blessing comes with it.

Give us. And let us never sacrifice to our own nets; or ascribe the means to our own selves. Hab. i. 16.

Give us. Not only to me, O Lord, but to all who want the necessities and conveniences of life. Wilson.

⁹ "As a ball, the harder it is stricken downward, the higher it rebounds upward: so the lower thy prayers take their rising from thy heart, the higher they ascend up into the ears of God. Stop, therefore, O my soul, and be sure to be humble; and so thou mayest be sure to command: fail not to be lowly, and so thou shalt not fail to be exalted: be content to be stricken the harder downward, and so thou shalt make the higher bound upward into heaven."—*Sir Richard Baker.*

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US¹.

In these three petitions which follow, we pray for forgiveness for *past* sins, for deliverance from future temptations, and for preservation from all present evils. Forgive us, O Lord, the many trespasses of our past life. Lead us, O Lord, not into those temptations which surround us, and which may overwhelm us. Deliver us, O Lord, from present

Hugo de S. evil².
Charo.

In these petitions again we seek deliverance, in the first place, from the great curse, sin, *our trespasses*; secondly, from the means and occasions of sin, *temptation*; lastly, from afflictions and *evil* of all sorts, the effects of sin.

Jansen.
Gand.

Directly after we have asked God to give us the

¹ "Though St. Matthew, in the petition itself, set down debts: yet in the repetition presently after, he sets down trespasses: and St. Luke, also, though in the fore part of the petitions he sets down sins; yet in the latter part he sets down debtors."—*Sir Richard Baker*.

² "In these last petitions which concern ourselves, the soul hath affections proper to her own needs; as in the former, protestations to God's glory. In the first of these the affections of a poor, indigent, and necessitous beggar; in the second, of a delinquent and penitent servant; in the last of a person in affliction and danger."—*Taylor*.

food necessary for this life, we supplicate Him to forgive us our trespasses, our sins, in order that he who is fed by God may live to Him. We pray not only that the present life should be provided for, Cyprian. but the eternal also.

And. The petition is thus united to that which has gone before it³. Give us, we pray, this day our daily bread. Grant us the gifts of which we stand in so great need, *and* with this give us this greater mercy, and forgive us our trespasses; the evidences of our past ingratitude to Thee, who art the Giver of all good gifts; the sins by which we have shown Veith. our forgetfulness of Thee.

Forgive. Not only (I.) our sins, our trespasses; Aquinas. but also (II.) remit the punishments which our Chrysos- sins have deserved. tom.

Forgive, O Lord, who hast the power to forgive.
Here we confess—

(I.) Our misery and need of forgiveness; for every prayer for forgiveness is a confesion of sin; Farindon. for he who asks to be forgiven confesses by that act

³ “*And*, in all the former petitions, was never used, because, indeed, there was no use for it, for they went all singly by themselves, as chiefly referred to the honour of God, who is *actus simplicissimus*; but when we come to the petitions for the only use of men, now then is the use of this conjunction, for all blessings in this world are tied, as it were, by links together, and are not good but in conjunction, and therefore the conjunction *and* is now first used. Therefore we have

- Tertullian. that he has sinned against God. And in putting this prayer into the lips of all men to be used daily, our Blessed Lord shows us that all men are sinners, Augustine. and need forgiveness at the hand of their Father⁴.

(II.) We confess God's mercifulness, and His readiness to forgive us all our iniquities; for our confessions of sin are so many declarations of God's goodness and love towards us, as well as of our sinfulness and need of forgiveness from Him.

- Hilary. *Us.* All are to use this prayer, for all have sinned, Fossano. all need forgiveness; and they are to pray for the Gorranus. forgiveness of all sins, since God is able and willing to forgive all sins of all men, as well those committed after as those done before baptism. Chrysostom.

Our trespasses. The bread which we have just asked from God is *our* bread, because it is a gift and

no sooner said *Give us this day our daily bread*, but it presently follows, *And forgive us our trespasses*; as if it would infer that unless the spiritual blessings be added also, these temporal blessings will do us small good; and rather, indeed, will do us more hurt than good."—*Sir Richard Baker.*

⁴ "Omnibus necessaria est Oratio Dominica quam etiam ipsis arietibus gregis, id est, Apostolis suis, Dominus dedit ut unusquisque Deo dicat, *Dimitte nobis debita nostra.*"—*Augustine, Epist. cxcvii. c. 2.* "Non qualiumcunque hominum vox est, sed maxime piorum multumque justorum atque sanctorum . . . nunc satis bene vivitur, si sine crimine; sine peccato autem qui se vivere existimat, non id agit, ut peccatum non habeat, sed ut veniam non accipiat."—*Ib. De Civit. Dei lxiv. c. 7.*

present bestowed on us by God. Sin, again, is *our* trespass as being in us alone, proceeding from the opposition of *our* own free will to the will of our heavenly Father; it comes from our own hearts, from our inmost personality. Hence we confess in Veith. that word—

(I.) That we have sinned, not the circumstances of our life, we acknowledge that we have not been compelled to commit sin by any evil fortune, nor by outward things, but that in our own heart and by our own will we ourselves have sinned against God. Let us not then follow the example of Adam, when he imputed his sin to the woman, or as Eve when she charged it upon the serpent. Let us not attribute it to fate, or to the infirmity of our nature, but own that it is indeed our own trespass. Farindon.

(II.) We acknowledge that though we are God's children, yet we need to guard against temptation, and to resist sin⁵.

(III.) We own that we know that we have no power of ourselves to rid us of sin, and to escape the punishment deserved by sin, or to keep from

⁵ "Nemo tam sanctus, nemo tam justus, qui in tempore hujus vitæ, quæ tota tentatio est, cujuscumque peccati remissione non egeat, sed circumstant undique pericula innumere delictorum."—*S. Leo*.

evil except through the grace which God gives to all those who seek it.

Ferus.

The word *our* is thrice used in the Lord's Prayer, and in each place seems to have a somewhat different meaning. For when we say, *our Father*, it implies community of interest. When we say, *our trespasses*, it chiefly intends propriety. When we say, *our daily bread*, it partakes of both of these. There is nothing however we call *our* own in which we have so absolute a property as in our trespasses. In *our Father* others have a right. Of *our bread* others may claim a share; but in *our trespasses* none can challenge any part with us, for every man must *bear his own burden*; every man must be accountable for his proper debts.

Gal. vi. 5.

And our prayers are not for *our* own trespasses only, but also for those of others; and this not merely from the obligations of Christian charity, but oftentimes from the requirements of justice; since the sins, the trespasses of our brethren, are oftentimes sins which are the fruits and effects of our trespasses, inasmuch as they have been caused by our sins, by the temptation of our actions, and the corrupting consequences of our evil example.

Sir R.
Baker.

The trespasses, then, for which we ask forgiveness from God, are *our* own trespasses. They are ours, (I.) because they are the fruits and work of our

own will when we needed not to sin. (II.) Because they cling to *our* nature, weakening and corrupting it; and so long as we continue to sin, we make *Coster*. them our own more terribly by those evil habits which are the results of acts of sin indulged in and not repented of⁶.

Our *trespasses*. St. Matthew, in the record of the prayer which he has given us, uses the word *debts*: *Forgive us our debts as we forgive our* Matt. vi. 12. *debtors*. St. Luke, however, uses the word *sins*; Luke xi. 4. and St. Matthew himself adds immediately after the prayer itself, *For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses*. By the word *debt* then is meant *trespasses*⁷; our many

⁶ “ ‘Voluntas mali malos efficit, sed scientia mali non facit scientes malos,’ saith Parisiensis; sin may be in the understanding and in the memory, and yet not mine; I may know it and loathe it; I may remember it and abhor it. I may do some act which the law forbids, and yet not break that law. But when my will, which doth reign as an empress over every faculty of the soul and over every part of the body, doth once yield and give her assent against that law which is just, then sin is our choice, our purchase, our possession, and there ariseth a kind of propriety, and it is made in a manner natural unto us, because we receive and admit it unto our very nature at that gate which we might have shut against us.”—*Farindon*.

⁷ In the Æthiopic version of the Apostolic Constitutions, the petition is found in a slightly expanded form, “Forgive us our trespasses *and sins*.”

debts due to God are here meant. We owe all love to Him; and he who fails in his love to God, and by his sins proclaims that he does not really love God, is in debt to Him in this particular. We owe thanksgivings to God for His abundant mercies bestowed on us. He then who offers no thanks, and is not grateful to God, is in debt to Him in this respect. He who dares to sin, forgets that reverential fear which all mankind owe to their Maker, their Redeemer and Preserver, and are in debt to Him. He who obeys the motives and promptings of his own lusts and evil appetites, owes to God that reasonable service which he has failed to render to Him. In so many ways is the sinner a debtor to God, for every trespass which we commit is in truth to contract a new debt to Him⁸.

Salmeron.

⁸ "Chaldæis nihil frequentius est, quam peccata *debita* vocare. Gen. xviii. 20, de Sodomitis dicitur, grave fuisse חמאם, *peccatum eorum*; pro quo Targum habet חובותון *debitum eorum*. Et Gen. xlv. 16, *Deus invenit* חמאם *iniquitatem*; Targum reddit חובותון *debitum*, &c. Et rursus Gen. l. 17, *Remitte quæso* חמאם *prævaricationem fratrum tuorum*; Paraphrastes vertit, חובותון *debita fratrum tuorum*, Exod. xxxii. 80. Moses populo ait, חמאם חמאם חמאם *vos peccatis peccatum magnum*. Targum pro eo ponit, חובותון חובותון *vos debetis*, seu *rei estis debito magno*. Nec aliter Ps. li. 15, quod Hebraice dicitur חמאם *peccatores ad te convertentur*, id Targum transfert חובותון *debitores coram te resipiscent*. Nec

Trespases are *debts*, for these reasons—

(I.) Since we owe to God all acts of duty, obedience, and love, therefore by every act of sin in which we disobey God, and by which we refuse to render Him that which is due, we contract a *debt* to Him.

(II.) The consequences of our sins, the punishment which is due to us because of our sins, is something due to us because of our actions: is a *debt*, and for this we beg remission and forgiveness.

(III.) The cause of our trespases, our disobedience, our sinful desires, is but too often the leaving undone those things which we ought to have done, Ward. the contracting a *debt* to our Maker.

In the word ‘sin,’ or *debt*, three things are taught us by our Blessed Lord—

(I.) Christ on this occasion bids all His disciples

tantum voces hæ *ὀφείλημα*, et *ὀφειλέτης*, Chaldaismum sapiunt, sed et integra phrasis *ὅφειναι τὰ ὀφειλήματα*. Quod enim Hebræi exprimunt per *נשא חטא* id est, *peccatum tollere*, seu *auferre*, id Chaldæi *remittere debitum* vocant. Sic Exod. xxxii. 32, Moses Deo ait, *si חטא חטאם tolles peccatum eorum*; Paraphrastes vertit, *si חשבך לחורבון dimittes*, seu *remittes debita eorum*. Et iterum, quod Hebræis *peccata delere*, id Chaldæis *debita remittere*, dicitur. Esa. xliii. 25, Deus ait: *Ego Ego sum מחץ חטאם delens delicta vestra*. Targum habet *שבך לחורבן*, *remittens debita vestra*. Vox enim Chaldaica *שבך* primo et proprie *relinquendi*, seu *remittendi* significationem habet; et cum *τῶ ὀφειναι* plane convenit.”—*Pet. Keuchenii Annotat.*

to pray ; elsewhere in St. Luke He enjoins this petition upon His Apostles. This should work in us humiliation ; for if they who were ever near the person of their Lord needed so to pray, much more have we, who so constantly forget the presence of our Saviour, need to offer this petition.

(II.) We are to remember that we are not only sinners, debtors to God, but that we are daily sinners ; for we are taught and bidden to pray daily for forgiveness, even as daily we pray for our bread.

(III.) The debts which we contract we are wholly unable to discharge ; for in that we pray every day of our lives, *forgive us our trespasses*, we acknowledge that we are wholly unable to remove them of ourselves, and that we need that God, our Father, should do so.

Andrews.

Trespasses, then, are *debts*, because sins are contracted not of necessity, but by our own will. They are *debts*, because a man's sins render him justly liable to punishment. They are *debts*, because a man is a debtor to repair the wrong done by transgressing the laws of God, and thereby injuring His creatures. They are debts—(I.) Since those who

Salmeron.

Avendaño.

Luca Brug.

have received any thing either willingly or unwillingly are debtors to Him from whom they have received it. (II.) As the laws under which a man is born and lives oblige him to obey those laws, and

he is a debtor in this respect, so are we, who have been born the servants, and have been made the sons of God, bound by the law of our being, and *Tostatus*. debtors to fulfil the whole law of our being⁹.

By using the word *debts* for our sins, our Blessed Lord teaches us in a figure that Satan is a jailor, that hell is a prison, that our trespasses are so many manacles and fetters by which we are tied and bound in slavery. He shows us into what dangers and *Farindon*. miseries our iniquities plunge us.

By this one petition may we test the sincerity of our whole prayer. He who desires not the grace of conversion from sin, and the forgiveness of his trespasses, prays not with his heart, but with his lips only; and whether this is from custom merely, or from obedience to the prevailing fashion of those around him, or done in order to be seen of men, this is but a fresh and aggravated offence against God. For he who desires not to be made free from sin, and to be relieved from the bonds to which sinful habits have enslaved him, is not truly and faithfully the son of Him whom he has been taught to address

⁹ "Debitum quid est nisi peccatum? Dives eras, ad imaginem et similitudinem Dei factus, perdidisti quod habebas, perdidisti pecuniam, accepisti à Diabolo debitum, quod non erat necessarium. Cautionem tuam tenet inimicus, sed eam Dominus crucifixit. Abstulit debitum tuum suo cruore."—*Ambrose*, lib. v. *de Sacrament*. c. 4.

in this prayer as *Our Father*: he does not truly and earnestly desire that the *name* of God should be *hallowed*; cares not from his heart that His *kingdom* should *come*, and does in no wise the will

Bellarmino. of God.

This petition refutes two different heresies which are ever rising up in the Church and in men's hearts—

(I.) That which would teach us that he who has once been baptized, and has received the gift of regeneration and the outpouring of the Holy Ghost, cannot fall into sin; for otherwise it would be a proof that such an one had not received the Spirit in Baptism. Here all, but especially those who have been baptized, and so made God's children by regeneration, are yet bidden to pray to their Father in heaven for the forgiveness of their trespasses.

(II.) This petition overthrows also the heresy of Novatian, which asserts, that though the baptized may sin, yet that for them there is no grace of repentance, no gift of forgiveness of their trespasses after baptism; for in vain shall they who are the children of God, and have therefore a right to pray to Him as their Father by adoption, say, *Forgive us our trespasses*, if there be indeed no forgiveness of sin after baptism. For when the Apostle declares, *It is*

impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, he asserts only that those who so sin after baptism do not receive that fulness of grace and participation in the divine gifts of which they had been made partakers in their baptism, for in the forgiveness of sins after baptism is not such a plenitude of grace conferred as is bestowed in that sacrament.

We pray then in this petition for the forgiveness of our sins, not for that great and complete forgiveness of sins which we receive in our baptism; but we pray for the forgiveness of our *daily* offences, our daily sins of infirmity; that daily cleansing and washing of our feet which the most exalted saint requires so long as he remains on earth.

We pray again that God, by the forgiveness of our sins, would remove from us the fear which the sight of our trespasses produces, and that He would give us quiet and tranquil hearts, so that we may be able to contemplate with calmness the judgment to come. We pray that He would not permit us to fall into despair on account of our sins, but that He would inspire us with confidence in His mercy,

and strengthen us to overcome those evil habits
Guilliaud. which separate us from Him.

And we pray for no partial forgiveness. Three things concur in our sins, and we pray for the removal of all these. (1.) The act of sin, the deed by which we break God's law. (2.) The stain of sin left on the soul by the act of sin. (3.) The final consequences of our sins; the punishment which is due to us because of our sins.

And God forgives our trespasses by the removal of all these. (I.) By so forgiving our sins, that He esteems them as though they had never been committed, casting, in the language of Holy Scripture, our sins behind His back, and blotting out the memory of our offences. (II.) By cleansing the soul from the stain of sin, and making it again white and pure, for this is His promise. *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* (III.) By delivering us from the consequences of our sins: the punishments which would otherwise fall on us, on account of our trespasses, in the life to come.

Isaiah xxxviii. 17.
Psalm li. 1.
Isaiah xliii. 25.
Isaiah i. 18.
Luca Brug.

The forgiveness of our sins is, and must ever precede, that nourishment and refreshment which the penitent most desires at the hand of God; the best gift of grace which God gives to His children.

But this petition differs from all others in the Lord's Prayer, by its being conditional on something *Stier.* to be done by us.

AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

As, like ; that is, not equally ; for God forgives us more perfectly than we imperfect beings can *Luca Brug.* forgive others¹⁰.

As then implies (1.) Similitude, we pray that, in like manner, as we put away and forgive the sins of our brethren, not because of the hope of future benefit, but freely, so would God put away the memory of all our sins. (2.) It implies the condition of all forgiveness from God. If we forgive, *Fossano.* then may we expect forgiveness, not otherwise.

As man then forgives, so does he pray to be forgiven. He is then the measure of that mercy which he seeks from God ; for God indeed, in His *Chrysologus.*

¹⁰ "Mercy was the last legacy which thy Saviour bequeathed whilst that sun of righteousness hung upon the cross and was near his sunset. He would not go down in wrath, but in forgiveness, *Father, forgive them.* O let not Him see the *sun go down upon thy wrath!* It is not with thy conscience as with the sky, a red evening prognosticates a fair day ; but if the evening of thy life be red, if it be dyed or discoloured with blood, the morning of the next world will rise foul and lower upon thee, nor shall any sound but of judgment and horror salute thy ears. Awake to judgment, thou that wouldst not sleep in misery."—*King.*

Theophylact.
Luke xv.
20.

mysterious condescension, has us for an example, and He does to us according as we do to our brethren. And how we are to forgive our Blessed Lord tells us in the parable of the prodigal son. As the father saw the son from a distance, and went out to meet him, and anticipated his prayers for pity and restoration to his old place in his father's house and affections, and as when we were at enmity with Him, He came to us and reconciled us by the removal of our sins; and as the Good Shepherd is not content to abide in the fold until the return of the wanderer from the wilderness, but goes out actively to seek and to save that which is lost; so must we deal with our brother who has trespassed against us, and seek him out that we may show to him we do indeed forgive¹.

Veith.

All may do this, for Christ makes choice of that particular form of mercy which consists in forgiving others, because this is a work which is alike in the power of the poor and the rich. All cannot give, but

¹ "Debitores sunt qui nobis debent pecuniam et qui fecerunt nobis aliquam injuriam. Si debet pecuniam, si perfectus es, dimitte; si imperfectus, licetè repetere potes, si ille habeat unde reddat; sin autem, debes dimittere. Si fecit injuriam et se tibi humiliavit, dimitte: si non vult, paratus sis ad condonandum, et fac quantum in te est. Illi autem nihil proficiet quod tu facis, nisi te rogaverit, sed tu te expeditivisti."—*Auct. incert. ap. Op. S. Bernard.*

all, however poor, may forgive as well as those who are rich. Therefore, since all can do this, none will be excused who neglect this injunction. Andrews.

The conditions then under which God has promised the pardon of our offences are three, and they are all implied and stated in this petition.

(I.) Our repentance. For when we pray for the forgiveness of our sins, we profess our desire to be freed from their burden, our wish to be absolved from the guilt of all our offences.

(II.) We must seek this through prayer to God for His mercy and forgiveness, thus making acknowledgment of our need and also of His willingness to forgive.

(III.) We must prepare ourselves for this mercy by the forgiveness of all our brethren, who have in any way injured or trespassed against us². Blackhall.

But when we pray to God to forgive us our trespasses, as we forgive others, let it not be imagined that we would limit God to the extent of our forgiveness. We request His forgiveness in its own extent, that is as much more full and absolute than ours, as He Himself is more absolute than we are: as much greater as His mercy is greater than ours. Sir R. Baker.

Let the unforgiving remember that he who refuses

² "Certissimum est quòd, cùm aliorum delictis veniam tribuimus, nobis divinam clementiam præparamus."—*S. Leo.*

Veith.

to forgive his brother, abides in opposition to the Divine will, which is always willing to pardon sinners, and that upon him who opposes the will of God rests the wrath of God ; that is, he remains in his sins³.

The forgiveness of trespasses against ourselves is the chief, the purest work of charity ; for in all other works which we do—works of duty and works of mercy—there may be the leaven of self, and unholy motives and unholy ends may mingle with our best actions. But this work of piety is wholly free from such admixture ; it is purely spiritual ; so that though this is not the only work and sign of true charity, yet is it the chief⁴.

“ It is proper to this petition that it may be called by two names. For as we say, *Forgive us*, it may be called the petition of Repentance ; and as we

³ “ Quantum vis dimitti tibi, dimitte tantum ; quoties vis dimitti tibi, toties tu dimitte ; imo quia vis totum dimitti tibi, totum dimitte. Homo, intellige, quia remittendo aliis, tu tibi veniam dedisti.”—*Pet. Chrysologus*.

⁴ “ When thou forgivest them their trespass against thee, this can have no leaven at all in it ; for it can proceed from no beginning : it can tend to no end : it can aim at no mark but only charity, and therefore this certainly of all the works of charity is the fittest to express it, and therefore the fittest to be here expressed. For this is the New Commandment, and, as I may say, the law of the Gospel, that we love one another ; but no loving without forgiving.”—*Sir Richard Baker*.

say, *As we forgive our debtors*, it may be called the petition of Charity; and they are justly joined here together, seeing they cannot well be parted asunder; for either we must have both or neither of ^{Sir R. Baker.} both."

Blessed be God that we have, every day we live, a remedy for the sins we every day commit.

Since so much depends upon our forgiving others, we should pray daily for a forgiving temper, that God would inspire us with His grace to forgive from ^{Psalm ciii.} our heart a brother who trespasses against us ^{1, 2.}.

Praise the Lord, O my soul, and forget not all His benefits who forgiveth all thy sins.

Take from me the spirit of pride, that I may not think myself too good to receive an injury, though I am not too good to injure others.

Give me a meek and quiet spirit, that remembering mine own infirmities I may bear with those of others.

Let me not so far despise Thy Gospel as to act against one of its most important precepts. Pre-

¹ "Verbum est Domini ubi ait: *Cum stabitis ad orandum, dimittite si quid habetis adversus alterum. Sic pro crucifixoribus ipse primum oravit. Sic D. Stephanus supplicat, et ei cæli aperiuntur.*"—*Fossano*.

serve me from a sin which will shut me out from heaven.

Forgive us ; especially all those who have fallen into sin by my fault or example.

The repetition of these words ought to humble us, since there is occasion so often as we pray to ask forgiveness.

I will forgive mine enemy ; for he is an instrument in Thy hand either to punish me or to prevent my ruin ⁶.

Wilson.

AND LEAD US NOT INTO TEMPTATION.

And. This word, which unites the present petition with that which has just gone before, warns us that the pardon of past sins is a useless benefit to us, unless we are preserved from sin for the time to come. Thus are we warned lest we should grow remiss in our watching against the approach of sin, as though all danger were at an end through the single act of forgiveness, and are taught that we

Andrews.

⁶ "Dimitte nobis, Pater, debita nostra, sicut et nos dimittimus debitoribus nostris, et si pro aliqua fragilitate, vel etiam pernicie, nos videas non dimittere sicut debemus, da nobis gratiam ut secundum voluntatem tuam dimittamus, et sic tuam indulgentiam consequamur. Da ut sic diligamus homines, ut eorum non diligamus errores, ut sic in eis diligamus naturam, ut non diligamus culpam, ut sic diligamus quod sunt, ut non diligamus quod malè faciunt. Dimitte nobis debita nostra."—*Pet. Abælard, Expos. Orat. Dom.*

need constantly to be armed and continually to pray against being surprised by sin and overcome by the Farindon. force of fresh temptations.

As the *and*, in the former petition, joined the spiritual blessing of forgiveness to the temporal blessing of food, charity, and prosperity, so here it unites the spiritual blessing, and joins perseverance Sir R. Baker. in holiness to repentance for sin.

Among all the petitions in the Lord's Prayer, this is the only one which is of a negative character. Veith.

Lead us not into temptation. By this petition we are reminded—

(I.) Of our own weakness ; that we are all of us, even the most confirmed servants of God, prone to fall into temptation, and to yield to sin ; and have need therefore to seek the help of God to strengthen that which is weak, and to defend the soul when exposed to the assaults of Satan. No one is free from temptation in this life : no one without God's grace Ferus. can escape from the snares which surround him.

(II.) We are encouraged by being taught in this petition that Satan is wholly unable to overcome us of himself, since it is by our weakness in yielding, and not by his power, that we are made to do his will ; that he cannot even tempt us without the permission of God, and that all adversaries are powerless

Bellarmino. in their warring against our soul, if we look to God for help, and He be indeed with us.

And this word *temptation* is used in two very different senses. It means at one time the trial by which our faith is strengthened and made evident; and at another the enticement, which is the occasion of our falling from grace. The means of trial may indeed be the same; that which ministers strength, and which brings glory to the faithful soldier, may be the self-same thing, which is the occasion by which another falls into sin; as the boisterous breeze and the icy sleet may purify the earth and bring health to men, but may be at the same time to the weak and sickly the very instruments of death. It is then rather the result of temptation than temptation itself, which is here prayed against.

Since then temptations are of these two kinds, (I.) That by which our faith is made known and strengthened; (II.) That under which we fall; so also are the objects of temptation twofold. The master tempts and tries the scholar, in order that he may be the better instructed; the tempter that he may deceive him, and lead him away from the truth. It is evident then that it is temptation, resulting in our overthrow, against which we pray to be defended. And this latter form of temptation, that

Alex. Natis.

which results in our fall into sin, our departure from grace, is in itself twofold; it is either:—(I.) That which is incidental to human nature itself; the weakness and proneness to evil which arises from the corruption of our nature, through the primary temptation of Satan. Or it is (II.) That which comes immediately from the hand of Satan; that which is his direct suggestion and his constant work. Andrews.

But how, it will be asked, can it be said that God tempts us, or leads us into temptation? He does not (I.) compel Satan to tempt us. Our adversary the devil *goeth about*, impelled by his own evil nature, *as a roaring lion*, to devour us. (II.) 1 Pet. v. 8. God does not move our hearts to sin. This comes from our own corrupted nature, not from that nature which God gave us at the first, and which He pronounced very good. For let no man say when he is tempted, *I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted when he*

¹ “בַּמִּסָּחָה—εἰσέλκεσθαι εἰς πειρασμὸν—intrare in tentationem—significat ita involvi illecebris aut periculis ut non extriceris, infra xxvi. 41. Marc. xiv. 38. Luc. xxii. 40. 46. . Plenius interdum dicunt Hebræi, *intrare in manum tentationis*, hoc est, in potestatem ejus ac dominium. Hinc in forma Hiphil dicitur Hebraice דָּבַח. Syris (nam illis כַּל valet בָּח, quod et hic reperitur, et apud Daniele *σὺν ἐπειθέσει* [cum insertione literæ] דָּבַח, facere intrare, quod Hellenistæ vertunt εἰσφέρειν.”—Grotius.

James i. 13, *is drawn away of his own lust, and enticed.* (III.)
14.

God does not tempt us by putting before us the occasion and allurements to sin. This is the work

Ward. of Satan, the tempter and destroyer.

God is said to do that which He permits to be done, which is what is here meant. Our great adversary cannot tempt us, still less can he overcome us unless God permit. Our prayer then is, that *our Father* would not suffer us to be led into temptation by him who tempts men to their destruction.

The word *lead* (ἐλθενεγκέν) means then in this prayer to deliver us over unto the will of Satan*; and our prayer is, not that God would not tempt us to sin, for this He never does, but that He would not lead us into temptation, that is, that He would not abandon us in the midst of temptation; would protect us by His grace, so that we should not consent to and comply with the temptations which are around us.

We are led into temptation, when from any cause such temptations befall us as we are not able to resist.

Augustine.*

Let us remember that power is given to the evil

* "Non orat quòd non eveniant tentationes, sed ut non inducatur. Ille inducitur in tentationem qui succumbit tentationi et mergitur in ea."—*Auct. incert. ap. Op. S. Bernard.*

one, in his assaults against us, according to our sins, and men are abandoned to the violence of Satan Cyprian. because they *would not walk in God's ways; neither were they obedient unto His laws.* Since then to ^{Isaiah xlii. 24.} be led into temptation means to be overcome by temptation, we pray that we may not be left to our own evil heart; that we may not so yield ourselves to temptations as to make them our masters⁹. Fossano.

We pray not that the fire may not come near to us; we ask not that we may not be purified and benefited by it. What we pray for is, that the fire may not burn us. Temptation is the arrow of the evil one. We pray not that it may not be winged, but that, if directed against us, we may be defended by the shield which God interposes, so that the arrow may not wound us. Temptation is a snare. We pray not that the snare may not be laid in the way of our feet, but that we may not be entangled Barradius. and taken in it¹.

Entering into temptation then is the being over-

⁹ "Est sensus: ne nos inducas in tentationem, non ut nunquam nos permittas tentari, sed ut nunquam permittas a tentatione superari; et da ut per tentationes probemur, non reprobemur. Multum enim prosunt tentationes electis; quia per tentationum victoriam pertingunt ad coronam."—*Pet. Abælard. Exp. Orat. Dom.*

¹ "*Ne nos inducas in tentationem, hoc est, ne sinas nos ire ut vincamur; ac si dicatur, infer tentationem, ut probemur, et præsta suffragium ne vincamur, quatenus post triumphum*

whelmed by it; for temptation is as a winter torrent, sweeping men before it in its fury, and difficult Cyril. Hier. at all times to cross.

Many, in the time of St. Augustine, were wont to read this petition thus: "Suffer us not to be led into temptation;" which at least shows us that this was at that time the common interpretation of these words, *Lead us not into temptation*².

Chrysostom,
Eu-
thymius,
Greg. Mag.
Mor.

The full meaning then of these words is seen in analogy of Holy Scripture and in the interpretation which in early times has been given to this petition. (I.) Suffer us not to be tempted above what we are able to resist. (II.) Conscious of our weakness and of the need we have of strength and guidance from God, we pray that we may not fall into, not yield ourselves up to any temptation.

victores coronemur. Veniunt quippe venti, impellunt flumina, feriunt undæ, coacervantur immensi gurgites, petimus ne nos inducas, hoc est, ne tuo nos destituas auxilio, ut tentatio vincat; tu enim de cælo clamas, adhuc certantibus in agone militibus, *Confidite, ego vici mundum* [Ioan. xvi. 33]."—*Pasch. Radbertus.*

² In the French version of De Sacy, this petition is translated "Et ne nous abandonnez point à la tentation." And at the foot of the page he gives another rendering, "Et ne nous laissez point succomber à la tentation," with which the Mons version [1667] agrees. The translations, however, of Huré [1702] and of Quesnel agree with the first reading of De Sacy, and translate "Et ne nos inducas in tentationem" of the Vulgate by "Et ne nous abandonnez pas à la tentation."

(III.) That when we fall into temptations, God in His mercy would deliver us out of them. That God would not so suffer us to fall, as that we should not be able to overcome the temptation. That He would not bring us into temptation, but would lead us through it.

He enters into temptation, be it remembered, who consents to sin, whether as the result of his deliberate choice of that particular evil, or through the weakness caused by some former yielding to sin. Thus Judas entered into the temptation of betraying Christ, through indulging in the sin of covetousness, which blinded his eyes and corrupted his heart. Peter, again, from his temper of self-confidence, fell into the snare spread for him, and was led by that same spirit of self-trusting into the temptation of denying Christ. Hence our Blessed Lord warns us not only against direct forms of sin and manifest temptations, but against unwatchfulness and sloth, lest we enter into temptation³.

The aids and means by which we may escape the danger of temptation and avoid sin are—

(I.) Prayer, by the action of which our mind is

³ "Quia in hoc sæculo est ipsa vita tentatio: *Tentatio*, inquit, *est vita hominis* [Job vii. 1]: rogamus ut nos nostro arbitrio non relinquat, sed in omni actu paternâ nos pietate constringat, et in vitæ tramite, cælesti moderatione confirmet."—*Pet. Chrysologus, in Orat. Dom.*

withdrawn from the corrupting thought of sin, and so we are less exposed to the snares and assaults of the evil one.

(II.) Good works. The actions of a holy and religious life which are the fruits of true devotion ; the active deeds of charity and love, and especially the practice of daily meditation upon God, His perfections and promises, and also upon those things which await us all,—Death and Judgment, Heaven or Hell.

(III.) The confession of our sins, the acknowledgment of the acts by which we have yielded to temptation, whether this be made to God in secret, or whether when our consciences cannot be quieted thereby it be by confession to His minister.

(IV.) Humility in thought, word, and deed. Distrust of ourselves, and therefore watchfulness against our spiritual adversary, lest we be surprised and entangled suddenly in sin.

C'oster.

When our faith and confidence in God is exerted and we are able to overcome temptation, then is our soul strengthened against the power of future temptation, and the better able to withstand the assaults and suggestions of the Evil One. Without this exercise the soul, the whole spiritual nature of man suffers deterioration, as the body grows languid without fatigue and the exercise of daily labour.

Temptations, therefore, are necessary to us, not only that the faith of God's people may be manifested⁴; but also that the man of God may be perfected thereby; and they come from God, or are sent by Salmeron. His permission, for our edification, in order that the soul may be built up by the operations of Divine grace. These temptations, however, are distinct from such as arise out of our own hearts, or spring from the flesh, as the consequences of our past sins. Cyprian.

In praying daily in these words, *Lead us not into temptation*, we are perpetually reminded of our weakness and proneness to sin, and warned against all presumption and self-exaltation.

God tempts us, and the devil tempts us; the one to approve, the other to deceive. Satan, to lead us to ruin; God, to strengthen us against the temptations of the evil one. Augustine.

It is not in man that walketh to direct his steps. Jer. x. 23.

Let us ever hearken unto Thy voice, O Lord, lest Thou deal with us as Thou didst with Thine own people: lest Thou give us up unto our own

⁴ "In this way God was said to tempt Abraham, when the true nature of the temptation is well expressed in one of the old Greek versions, that of Symmachus, who paraphrases it, 'God glorified (ἐδόξασεν) Abraham,' i. e. gave him a special opportunity of showing his entire trust in God, and thus of attaining the glorious title of the 'father of the faithful,' to all times."—*Karslake*.

Psal. lxxxi. hearts' lusts, and let us follow our own imagi-
12, 13. nations.

BUT^s DELIVER US FROM EVIL.

The previous petition regarded our weakness. We feared because of the temptations which surround us in this life. The present petition is a declaration of our confidence in One who can deliver us from all evil.

Sir R.
Baker.

We say *evil*, and not evils, in this prayer, since all evil proceeds from one. All evils in this life are the fruit and the consequences of sin, flowing from one main disobedience at the suggestion of one tempter.

Alex. Na-
talis.

This petition differs from the previous one, inasmuch as temptations are not necessarily evils, not essentially evil to those who are tempted, though they are evil in the tempter himself. Unless indeed they prevail, and we are overcome by them, they are the means, the very materials of virtue, since they

^s Many regard this petition not so much as a different one from the preceding, but as a portion of it. And Salmeron, who maintains that this prayer consists of seven petitions, yet says: "*Ad hujus particulæ intellectum advertendum est, aliquos esse qui sentiunt, hic non formari novam et distinctam petitionem, sed partem esse præcedentis: quod docet in primis illud adverbium sed. Est enim sensus: Et ne nos inducas in tentationem, sed libera nos à malo . . idem petitur affirmativè quod antè negativè rogabatur.*"

are the source of spiritual health, and a cause of fresh strength to the soul. Again, we pray here for Farindon. much that cannot be included in the previous petition: for protection from outward evils, as well as from inward temptations⁶; for deliverance from sorrow and affliction; from suffering of all kind; from disease; from all those things which are evils, though they cannot be included under temptation. Andrews. We pray for deliverance from the penalty of sin here; from the sufferings which sin causes in this life; from sickness, pestilence, and famine; from the Th. Aquibonds of sin, as well as from its wounds; from nas. hatred and anger; from a revengeful temper; from the sentence of damnation at the last day, and from Gaufridus. everlasting misery in hell.

All evil is either (I.) Evil of fault, *Malum delicti*, or *malum culpæ*, the evil which we commit against God and His laws. (II.) The evil of punishment, *Malum supplicii*, or *malum pænæ*, the evil which is inflicted on us. Both these are in- Sanderson. cluded in this petition, *Deliver us from evil*⁷.

⁶ "A profound sense of the justice of God, which plunges sinners who tempt God into critical situations, catastrophes, and judgments, is expressed in the entreaty, Hurry us not into temptation! After this prayer, a profound sense of the mercy of God finds expression in the petition, Rather bear us upward to Thyself by delivering us from evil."—*Lange, in Life of Christ*, vol. ii. p. 423, Eng. trans.

⁷ "Multa sunt mala, quibus humana conditio subjacet, et

And this is not only the last petition in the Lord's Prayer: it comprehends the three previous petitions, and goes beyond them in its scope. It sums up the whole of our wants, since in it we seek to be delivered from all kinds of evil, whether they be the consequences of our past sins, or the grief, affliction, and suffering which befall God's servants here. Poverty, nakedness, the want of bread and of shelter; the trespasses which we commit, and which are evil to us; the temptations which surround us, and which we so often turn into an occasion of evil. (I.) From the evil of the flesh, lest we should be destroyed by sinful lusts. (II.) From the evil of the devil, lest we should be overwhelmed by our sins, and be destroyed by the malice of Satan.

Tostatus.

Coster.

Gorrius.

This petition tells us that we are bound and tied by various evils; that we are unable to extricate ourselves from the various forms of suffering and of woe, and need the hand of God to rid us of those evils which encompass us on all sides. Hence we are

quorum pressuram per se minimè evadere valet; quæ generaliter considerata sex modis distinguere possumus. Malum enim aliud est corporis, aliud animæ. Item aliud est malum, quod est culpa, aliud quod est pœna. Item aliud præsentis sæculi, et aliud futuri. Ab omnibus istis, et ab aliis quæ per ista comprehenduntur, petimus liberari."—*Pet. Abælard. Exp. Orat. Dom.*

bidden to pray, not that God would defend and preserve us from future evil, but that He would *deliver us* from those into which we have already fallen; *Ferus.* and which press closely upon us. When it is present we pray that He would take it from us, or take us from the midst of the evil; when it is near we entreat Him to turn it away from us; when it approaches us, that He would so deliver us that we fall not under it. And this prayer concerns every kind of evil which can afflict our body or our soul; which can cause us suffering either in this life or in that which is to come^s. We pray for deliverance (I.) From spiritual evils; from ignorance of God; from blindness as to our sin; from unbelief in all its forms; as well as from sorrow, anxiety, evil desires, hatred, and such like. (II.) From corporal evils which pain the body, such as hunger, thirst, cold, nakedness, sickness, and any of the accidents to which the body is liable. (III.) From temporal evils, from loss in our worldly estate, from poverty, *Fossano.* and loneliness.

God, in various ways, answers this petition, and delivers us from evil.

(I.) When, however much we are afflicted, we

^s “*Libera nos à malo, non minùs de invisibili, quàm de visibili liberari malo petimus.*”—*Pasch. Radbertus.*

are not weighed down by evils, but are enabled to rise superior to them.

(II.) When we are surrounded by evil, and God consoles us by His gracious presence, and comforts *us in all our tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God*: and these consolations of God are as numerous and varied as the evils which befall us; so that the Christian is able to say with David, *In the multitude of my thoughts within me Thy comforts delight my soul.*

2 Cor. i. 4. Psalm xciv. 19.

(III.) We are delivered from evil when, after we have suffered evil, God sends us those good things which more than compensate us for any sorrow which we have endured, and blots out by present good the memory of those evils which are past.

(IV.) He delivers us from evil when the evil itself is turned into good, and becomes the means of blessing to us. Thus when St. Paul besought God that the evil under which he suffered might depart from him, instead of the removal of the thorn in the flesh, we read—*He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness.*

Tostatus. Coster. 2 Cor. xii. 9.

(V.) God delivers us from evil when the evil

itself is manifestly taken from us, or when that Chrysos-
tom. which we fear is not allowed to approach us.

Our Blessed Lord does not here say evils in the plural, but evil. He does so, it may be, lest we should think merely of those things or persons who have done us wrong, and have been an evil to us. He says evil in the singular, to teach us to pray against the cause of all evil, the root of all sorrow and suffering, sin itself⁹.

We pray especially in these words for deliverance from the Evil One.

From sin, the root of all other evils, whether penal or afflictive; from diseases, disappointments, ill success, disgrace, reproach, dangers, difficulties, distresses, troubles, and anguish of mind, from the loss of God's grace, from being bereft of His assistance and of the comfort of the Holy Spirit; from these evils, as well as from hardness of heart, blindness of the understanding, and a want of love towards Thee, do Thou, good Lord, in Thy mercy, Wilson. deliver us¹⁰.

⁹ "L'unique mal est le péché, tous les autres maux sont de grands biens; puisqu'ils nous rendent conformes à Jésus Christ, et héritiers de son royaume."—*Madam Guyon*.

¹⁰ "Tu, Domine, qui etiam inimicos sæpè à malo liberas, et Tuos filios interdum non petentes, nec Tui in tribulatione memores; libera nos filios tuos fragiles, qui sine Te vincimur, Tui memores et Tuam opem implorantes."—*Salmeron*.

FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN ¹.

This doxology teaches us that, in accordance with this pattern which Christ has left us as the model for all our prayers, all supplications to God should be accompanied with thanksgiving to Him and with acknowledgments of His bounty and goodness.

For ². That is, we have assurance in all our prayers that God will answer and will give to us all we need, for these reasons,

(I.) Because this *kingdom* is His—He is King of kings and Lord of lords—and hence He has dominion over all things, and the right to dispose of all things according to His good pleasure.

1 Tim. vi.
15. Rev.
xvii. 14.

(II.) Because all *power* is His. He is the Almighty. Nothing then is so hard that He cannot bring it to pass. There is good reason, therefore, not only for our boldness in coming to His throne

¹ On the genuineness of this doxology see Note C at the end of the volume.

² "This causal *for* gives us a sufficient reason to encourage our praying unto our Father with faith unwavering, in regard He is not only our Father, but a King also; and not without a kingdom, as many have been, merely titular . . . but of *the kingdom* which extends throughout heaven and earth, yea, unto hell, and whereof all other kings, kingdoms, and states, are vassals and tributaries . . . the kingdom and King thereof are eternal."—*Geo. Withers' Meditations*.

to make known our necessities, but for our seeking from His hands the satisfying of all our needs, for the word *thine* implies that God not only has the kingdom, that He has not only the power to do all we ask, but that these prerogatives belong alone to Him.

(III.) Because all *glory* is His. For Thine is *the glory*, and it is Thy glory for which we plead, the cause which moves us to pray. Thine also will be the *glory* of purified hearts and submissive wills, of souls set free from trespasses, and Thine the Farindon. *glory* of the victory over the Evil One.

(IV.) *For ever and ever*. In these words we own that He is able to give eternal happiness to those who have served Him on earth³; in this way Salmeron. does He differ from all earthly kings. Thus does He excel all temporal sovereigns, since their power

³ “ἡ δόξαλογία ἐστὶν confessio quædam quatuor attributorum Dei, nempe regni, potentiæ, gloriæ, et æternitatis. Idcirco enim rectè petimus ab eo regnum, quia Dominus est regni; rectè petimus voluntatem Dei per nos fieri, et panem nobis dari, quia potens est; rursus postulamus remissionem peccatorum, quia illi in gloriam Dei cedit: nam per remissionem illustratur, et per liberationem quâ nos ab omni malo eripit. Confitemur etiam illum esse æternum; et illum habere regnum et potentiam, in omnia secula seculorum, ut possit nobis æterna bona conferre; et sempiternis à malis servare.”
—*Salmeron*.

is limited, and ends with this life: His is *for ever*

Nicholson. *and ever.*

Thine is the kingdom over all people and things upon earth: Thine the dominion over every thing that Thou hast made by the right of creation. Thine is the kingdom of grace over all who have been redeemed by the blood and the sacrifice of Christ, the whole race of mankind. Thine is the fulness of that glory, in which the spirits of just men will be perfected, and will possess eternal happiness in Thine unspeakable glory who art King of kings, God the Father Almighty. In the early part of the Lord's Prayer we prayed that His kingdom might come; now we own that it is already set up. We prayed that it might come to us and be set up in our hearts, because it has already been set up in heaven and has been made known unto men.

Witsius.

Thus does our Blessed Lord strengthen us against temptation, and encourage us to place our whole confidence on God, and give us assurance in our prayers. For if *our Father* is not only a King, but the King of all the earth, and is thus all-powerful, we know that we shall obtain all good from His bounty, and overcome all evil by His might, who is at once able and willing to succour us. For

Psalm xlvii.
7.

since all things, whether in heaven or in earth, are ^{Theophylact.} His, and subject to His will, therefore has He ^{Guilliaud.} power to give to all His children⁴.

In these words we confess with our lips that we desire to be delivered from the rule of the devil, from the dominion of the flesh, and from subjection to the world; and that we desire God our Father alone to rule over us. Let us see that our actions do not give the lie to the words which we utter in this prayer. For that we need be under no other rule than that of God, we acknowledge when we assert His kingly power, who is greater and more mighty than all the hosts of our enemies, and who is not only able, but willing also to break from off our ^{Witsius.} neck the yoke of all other masters.

He that retains one rebel-lust out of God's obedience doth mock Him when he repeats these words, *Thine is the kingdom.* He that cannot rely upon

⁴ "Quoniam tuum est regnum et virtus et gloria. Tria autem hæc ad tria quæ superius dixit pertinentia, introduxit Dominus noster. Quoniam dixerat, Sanctificetur nomen tuum, Adveniat regnum tuum; ac si dicat aliquis, Ergo non habet Deus regnum in terrâ quia oratis ut veniat? is respondet ad illud, Quoniam tuum est regnum. Item quoniam dixerat, *Fiat voluntas tua sicut in celo et in terrâ*, ac si dicat aliquis, non potest Deus facere quod vult in terris, quia oratis ut *fiat voluntas ejus*; ad hoc respondet, Quia tua virtus est."—*Op. incert. auct. ap. Opera Ioan. Chrysostom.*

God for all that is necessary, both for this life and for that which is to come, reproaches Him when he says, *For Thine is the power*. He that can impute any good thing to himself as his own acquisition can

Hammond. never be thought in earnest when he says, *Thine is the glory*.

Let the words of this doxology inspire the servants of God with confidence in their Father's rule.

(I.) Because the Kingdom belongs to God, the poorest and lowliest of His children should neither distrust His love, nor be discouraged at the dispensations of His providence. However mean our estate may be, let us pray still to be submissive to His will. Let us be patient, and wait His leisure, and He will give us all that is good for His children in His own good time.

(II.) Remembering who it is who bears rule over all, let us never grudge at the good estate and abundant portion of another; because all things are disposed by Him, who is the only wise God, infinite in love and wisdom, and who works all things according to His own good pleasure.

Smith.

We trust, O Lord, to receive all that we have asked, in the name of Christ, from Thee, who hast not only the will to perform, but the power also to give to all them that ask of Thee.

Piscator.

These three attributes of Kingly rule, of Almighty power, and of Eternal glory ⁶, seem to us the representatives of the ever-blessed Trinity. As Moses, speaking of the creation of man, uses the name of God three times: *And God said, Let us make man in our image, after our likeness So God* Gen. i. 26, *created man in His own image, in the image of God* 27. *created He him*; as in the blessings of the law, Hammond. the name of God is again thrice repeated: *The Lord bless thee, and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and* Numb. vi. 24—26. *give thee peace*; and as the angels cry their *Holy*, Isaiah vi. 3. *Holy, Holy*, to teach us that there are three Persons in the Godhead; so does our Blessed Lord, by the use of these three words—the Kingdom, the Power, and the Glory—signify those three Persons, whom afterwards He names more Precisely—the Father, the Son, and the Holy Ghost. The Kingship over all Matt. xxviii. 19. created things is the prerogative of Christ. Power 1 Cor. xv. 25.

⁵ “M. Gloriæ Divinæ qua de causa in extrema parte fit mentio?

“A. Ut omnes preces nostras Dei laudibus claudere instituamur; Is enim est finis ad quem referenda sunt universa, Is exitus, ad quem non preces solum, sed et actiones nostræ, cogitationesque omnes perveniant, nobis hominibus Christianis semper propositus esse debet, ut Dei Gloria quam maxime amplificetur, atque illustris reddatur.”—*Alex. Nowel. in Catech.*

- Rom. xv. 13. is the attribute of the Holy Ghost. All earthly glory, so far as it be true glory, is from Him, whilst the glory of heaven is but the veil of the Almighty
- Rom. vi. 4. Father⁶. Let us then abide in Christ's Kingdom, which is His Church, fulfilling the duty of good subjects by the power of the Holy Ghost, that so we may be partakers of that glory which the Father
- Andrews. hath prepared for us.

"Blessed be Thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all: and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name."

1 Chron.
xxix. 10
—13.

AMEN⁷.

This is the word with which we close up and seal the whole of our prayers to God: a declaration

⁶ See in Appendix, Note D.

⁷ "Id est, O Pater cælestis, si hæc vota filiorum tuorum pia sunt, si juxta formam à Filio tuo præscriptam concepta, certa nos habet fiducia, Te præstiturum quod petimus." — *Salmeron*.

that we truly desire that which we have prayed Jerome. for. When placed in the beginning of a sentence, as in *Verily, verily*, (ἀμὴν, ἀμὴν,) *I say unto* John vi. 53. *you*, it ratifies and confirms the truth of God's promises: when placed at the end of a sentence or prayer, it signifies the desire of our heart for its Andrews. accomplishment.

By this word, we declare (I.) that we really desire the things which we have prayed for. (II.) That we not only desire these things, but that we know of a truth that God can give us all things that are Guillaud. good for us.

The saying *Amen* from the heart, at the end of this prayer, is equivalent to praying over again the whole of the petitions which have gone before. It is a declaration (I.) that what we have asked with our lips, we really desire in our hearts^s. (II.) It is a request that what we have asked for from God, we may really obtain from His bounty and loving-kindness. (III.) When uttered by a whole con-

^s “*Amen*, quasi dicamus: O Pater noster, qui es in cælis, vere sanctificetur nomen tuum, vere adveniat regnum tuum, vere fiat voluntas tua sicut in cælo et in terra, vere panem nostrum quotidianum des nobis hodie, vere dimittas nobis debita nostra sicut et nos dimittimus debitoribus nostris, vere ne nos inducas in tentationem, vere libera nos a malo. Ista est, fratres, jugiter meditanda, ista est jugiter dicenda oratio, utpote quam Ipse Salvator docuit, et qua nobis Patrem orare præcepit.”—*Pet. Abælard. Expos. Orat. Dom.*

gregation, after a prayer which has been offered up by one alone, it means that all join in, all make the preceding petitions their own: that all concur in what one has uttered, and that it has been prayed in their name. (IV.) It is the declaration of our confidence, that God will do all which we have asked. In the words of the Catechism, by saying *Amen*, we in effect declare—"This I trust," this I know, "He will do of His mercy and goodness, through our Lord Jesus Christ; and therefore I say *Amen*, so be it⁹."

Blackhall.

Psalm cvi.
48.

In the Old Testament we have a direct command to use this word: *Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say Amen*. And this seems also to have been enjoined upon the converts in the Christian Church, as we may gather from St. Paul's words:—*When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?* The word itself is originally Hebrew, but is used by the Evangelists, and is received still in every language and

1 Cor. xiv.
16.

⁹ In the Mosarabic missal it is prescribed that the people respond after six of the petitions of this prayer, *Amen*. After the words, however, *Give us this day our daily bread*, the response directed to be made is, *Because Thou art God* (quia Deus es).

by all people, without translation or alteration into the Greek, Latin, or any other tongue. The reason of our retaining it is that it might, from this and other circumstances, be evident that the older Church, the Synagogue of the children of Israel, and the congregation of the Church of Christ, gathered out of all nations and languages, make up but one mystical body, whereof Christ is the Head. So that the word Amen, which Christ Andrews. Himself, the chief corner-stone, has given to us, Ephes. ii. 20. binds all the people of God into one, and is thus the symbol of the unity of God's Church, of that com- Ephes. iv. 4. pany of Christian people which makes but one body¹.

But Christ Himself, who gave us this prayer, is, according to His own declaration, Himself *the Amen, the faithful and true witness*. In making Rev. iii. 14. then this name of Christ the end of our prayer, we confess and declare that whatever God has promised to us in and through the Eternal Son, who is the Amen, the faithful and true witness, must needs Ken. itself be true².

¹ "Quandoque accipitur verbaliter pro fiat, ut in fine orationis dicemus, Amen, id est, fiat nobis Deus quod à Te humiliter petimus. Quandoque accipitur adverbialiter ut Christus ait; *Amen, Amen dico vobis*, id est, firmiter et fideliter. Unde Augustinus ait, Amen, id est verè vel fideliter."—*Joan. Picus Mirandula*.

² "אמן 'certainly,' 'truly.' This certainty is derived from

“By adding ‘Amen,’ therefore, to the Lord’s Prayer, we declare that we use this form, because our Lord has taught it us ; that we are emboldened to ask such great blessings, because His blood has purchased for us a title to them ; and that we are sure they will be granted, because He is ever sending the Spirit from His Father to protect His Church, and order all things for its increase and prosperity. ‘All that the Father hath is His ;’ Him therefore, in grateful and pious remembrance, we unite with the Father and the Holy Spirit, when we ascribe to the only true God *‘the kingdom, the power, and the glory, for ever and ever. Amen.’*”

* * * *

Some few Commentators, and those mostly modern writers, join the seventh petition of the Lord’s Prayer to the preceding one, and so make it six in all. By almost all Commentators, however, the number of petitions in this Prayer has been regarded as seven.

(I.) In the first petition we pray that all things done on earth, all our actions as well as those of our brethren, may minister to the glory of God, that by our lives and in our hearts His *name* may be hallowed.

(II.) In the next petition we desire that all the truth and faithfulness of God (ἡ ἀλήθεια).—*Lange on St. Matthew.*

things here may tend to the propagation of the Gospel, the establishment of God's *kingdom* in all the world, and to the subjection of ourselves to the rule of our heavenly Father.

(III.) In the third petition we pray that we and all men may keep the commandments and do the whole *will* of God.

(IV.) In the fourth petition we beseech God to give us day by day the *bread* we need, the food necessary for the strengthening and nourishing our body and soul; so that, sustained by His hand, we may be enabled to live to His glory.

(V.) In the next petition we ask God to *forgive us* those *trespasses* which have separated us from Him, and to restore us to that peace which by our actions we have disturbed, even as we forgive our brethren, and renew that concord which has been broken by our quarrels.

(VI.) In the sixth petition we pray for the protection and support of God against the assaults of the Evil One, the flesh, and the world, for deliverance from all *temptations*.

(VII.) By the seventh petition we seek deliverance from all *evil*, temporal and spiritual, and for the consummation of the work of God in our hearts *Ferus.* and lives ³.

³ "Pater noster Excelsus in creatione, Suavis in amore,

Whilst the number of these petitions naturally recalls to our memory the use of the number seven in other parts of Holy Scripture, it is not surprising that there should have been pointed out a reference in these petitions to the beatitudes, and to the sevenfold gifts of the Spirit: *Blessed are the poor in spirit, for theirs is the kingdom of heaven*, is the promise made to those who, with distrust of themselves, reverence the name and the laws of their Father, and who by their lives and their words pray *Hallowed be Thy name*. To the meek our Blessed Lord promised the inheritance of the earth, and that to them His kingdom should come. To those who mourn because of their departure from the ways and the commandments of God, He has said that they

Dives in hereditate. Qui es in cælis, Speculum æternitatis, Corona jocunditatis, Thesaurus felicitatis. Sanctificetur nomen tuum, ut nobis sit mel in ore, cithara in aure, devotio in corde. Adveniat regnum tuum jocundum sine permixtione, tranquillum sine perturbatione, securum sine amissione. Fiat voluntas tua sicut in cælo et in terra, ut omnia quæ odiamus, quæ diligis, diligamus, quæ Tibi placent, impleamus. Panem nostrum quotidianum da nobis hodie, scilicet, doctrinalem, penitentialem, virtutalem. Et dimitte nobis debita nostra quæcunque contra Te commisimus aut contra proximos vel contra nosmetipsos. Sicut et nos dimittimus debitoribus nostris qui nos offenderunt verbis vel in personis, aut in rebus. Et ne nos inducas in temptationem mundi, carnis, dæmonia. Sed libera nos à malo præsentis, præteriti et futuro. Amen.”
—Ludolph.

shall be comforted, and so shall be enabled to do His will as it is done by the angels in heaven. To those who hunger and thirst after righteousness He has said they shall be filled, since He will give them all the days of their life their daily bread, spiritual as well as temporal. *Blessed are the merciful, for they shall obtain mercy*, is the answer from our Father to the fifth petition in the Lord's Prayer, *Forgive us our trespasses as we forgive them that trespass against us*. To those who are *pure in heart*, and who seeing God are protected from the power of Satan by His mighty and sanctifying presence, He has already promised that temptation shall have no power over them; that He will not lead and abandon them in the midst of the manifold temptations of this world. And when we pray that God would deliver us from all evil, that He would sweep clean our hearts from all impurity, and remove far from us the afflictions of this life, and give us grace to endure them, we are praying that we may indeed be His children, the peacemakers of the earth. And Titus i. 15. as the beatitudes close with the same promises with which they commenced, the *kingdom of heaven*, so in the ascription of praise to our Father with which the Lord's Prayer is ended, we do but declare that all which we seek is in our Father's power to give,

since the kingdom is His, and to Him shall be all the glory.

Again, the same writer, paralleling the petitions of this prayer with all that man can rightly seek in this life, sees in the various parts of this prayer a distinct reference to the sevenfold gifts of the Holy Spirit⁴. When our Father in heaven gives to us sanctification of the heart and affections, this is but another name for that Spirit of *wisdom* from Him, whose will is our sanctification. When He manifests to us, and makes us to bear witness by our actions that we are under His rule and guidance, He gives to us the spirit of *understanding*, by which we are enabled first to discern His will, and then to obey Him as our King. When we do His will perfectly, so far as our imperfect nature can, we do so only by the power of that Spirit of *counsel* which He gives to His faithful children, the power of discerning between good and evil. When we persevere in the walks of holiness, and are able to overcome the Evil One, putting on us the whole armour of God, and defending ourselves with the shield of faith and the helmet of salvation, we do so only by the might

Isaiah xi. 2;
lxi. 1—3.

⁴ The seven gifts of the Holy Spirit are,—the Spirit of Wisdom, Understanding, Counsel, Ghostly Strength, Knowledge, True Godliness, and Holy Fear.

of that spiritual food with which He strengthens us every day of our lives, the Spirit of *might*. When He forgives us our trespasses, He causes us to know our sinfulness, to confess our need of His absolving Spirit, and gives us the Spirit of *knowledge* both of ourselves and of Him. The temptations of this evil world, the solicitations of the flesh, and the enticements of the great tempter of mankind, are all overcome by the Spirit of *true godliness*, by which even the impure things around us are made pure; for *to the pure all things are pure*. From the fear of evil he is delivered in whom God has implanted the spirit of *holy fear*. For he who fears God is by this freed from the fear of any other power whatever. He who fears the Lord will follow Him, and none of us need have any other fear so long as we are followers of Him. Titus i. 15. 1 Pet. iii. 13.

Others again have seen in these seven petitions so many distinct prayers for the possession of the seven cardinal virtues, whether theological or moral⁵.

⁵ "Iste est igitur digitus Summi Pontificis Christi, quo septies ejus respargitur sanguis, ut in eo à leprâ immunditiæ sanctificemur (Lev. iv. 17). Nam per digitum Spiritûs Sancti gratia designatur, quo preces nostræ et beatitudo donorum expletur et omnia præsentis vitæ contagia expiantur. In quâ nimirum septimâ sanctificatione pax veræ beatitudinis firmatur; præstatur adoptio, sapientia plenissimè condonatur." —*Pasch. Radbertus*.

According to this scheme, *Faith*, which sanctifies the heart of man, is the special gift for which we pray in the first petition, *Hallowed be Thy name*; since that name cannot be hallowed and glorified amongst men except by the sanctification of those who are the children of God. It is the language of *hope* which asks that the kingdom of God may come; it is the knowledge that that kingdom of glory shall come, as the kingdom of grace has already come, which nourishes hope within us. So when we pray that the will of God may be done in us, and by us, as well as by the whole world, we seek for the gifts of that *love* for God and for our brethren which alone will enable us to do His will, and work in us perfect submission to our heavenly Father. In seeking *bread*, to nourish and strengthen our body, and spiritual food, by which our soul may be enabled to contend against the enemies of God and man, by whom we are surrounded, we ask for *fortitude* and strength of soul that we may quit us like men in all the trials of this mortal life. When we ask for the forgiveness of our trespasses against God, even as we give to others free and full forgiveness of their trespasses against us, we ask at the same time for the spirit of *righteousness* or of justice. When again, knowing our weakness, and looking back upon past falls from grace, we supplicate our

Father in heaven to give us deliverance from the temptations of this evil world, we ask Him that He would grant us the aid of that spirit of heavenly *prudence*, through which we may escape all the snares of the evil one. Finally, in the last petition, we ask God to give us the spirit of *temperance* and humility, which shall enable us to endure all evil, shall assuage the violence of the most fiery trial, and shall enable us by suffering to overcome.

Lastly, we may make these seven petitions so many prayers against the sevenfold form of sin, by which we are encompassed, and which tempt our heart from God. The petition that God's name may be hallowed is a prayer against *sensuality*, and for deliverance from all which corrupts and pollutes the soul of the child of God. The prayer that God's kingdom may come rebukes the spirit of covetousness and *avarice*, which longs for and seeks all opportunities of obtaining the riches and possessions of the world. The petition that God's will may be done by us and all mankind is a prayer that we may not be *slothful* in the work of the Lord, and reminds us that we are sent into this world for this one end, to do the will of God. The prayer for our daily bread, for the necessities of this life, for a sufficiency to sustain but not enough to deprave and corrupt our nature, is a petition against

surfeiting and drunkenness; the sin of *gluttony*. When we pray that God would forgive us our trespasses, even as we forgive all those who trespass against us, we are praying against the deadly sin of *anger*, the inlet to so many other sins by which our heart is filled, to the rejection of all virtue, the destruction of all love to God. When we desire God to shield us against all temptation, we seem especially to ask His protection against *pride*, the source, the foundation of all manner of sin; and by acknowledging our helplessness to guard ourselves against temptation, we own the senselessness of every form of pride on the part of man. Finally, in praying that our Father in heaven would *deliver us from evil*, we pray especially against that evil spirit of *envy* which seeks the injury of our brethren, and which assuredly brings all manner of evil upon our own heads.

Gorranus.
Bonaven-
tura.

APPENDIX.

PARAPHRASES ON THE LORD'S PRAYER.

I.

ST. FRANCIS.

Our Father. Most Holy, our Creator and Redeemer, our Saviour and our Comforter.

Which art in heaven. In Thine angels and saints, lighting them with the true knowledge of Thee; since Thou, O Lord, art the true Light: kindling in them love divine, since Thou, O Lord, art Love itself: dwelling in and filling them with joy and peace, since Thou, O Lord, art the perfect and eternal good, with whom and from whom are all good things, and apart from whom is nothing good.

Hallowed be thy name. May it be glorified in us by the possession of true knowledge from Thee; so that we may know the extent of Thy mercies, the

boundlessness of Thy promises, the height of Thy majesty, and the depth of Thy judgment.

Thy kingdom come. So that ruling in us by Thy grace, we may attain to Thy kingdom of glory, when we shall see Thee face to face ; when we shall perfectly love Thee ; when we shall be blessed by Thy presence, and have the eternal fruition of Thy glorious Godhead.

Thy will be done on earth as it is in heaven. So that meditating ever upon Thee we may love Thee with all our heart, may desire Thee with all our soul, may seek Thee in all our works, and with all our strength of soul and body may serve Thee, loving Thee above all others ; and grant, O Heavenly Father, that we may love our neighbours as ourselves ; and show that love by leading all our brethren to Thee ; and by giving all our brethren of those goods which Thou hast intrusted to us for them in order to succour them in their distress ; and by taking heed to offend no one in thought or deed.

Give us this day our daily bread. Give us, O Lord, every day of our lives to bear in memory, to comprehend, and with reverent love to adore Thy beloved Son our Lord Jesus Christ, the true Bread from heaven ; to remember His relation to us, and to keep in mind what things He hath spoken and endured and done for us.

And forgive us our trespasses. Through Thy mercy, and for the sake of the unspeakable sufferings of Thy beloved Son our Saviour Jesus Christ.

As we forgive them that trespass against us. But as all our deeds are imperfect, and therefore we cannot of ourselves perfectly forgive, do Thou grant us Thy grace to make us so entirely to forgive those who trespass against us, that we may love our enemies for Thy sake, and ever intercede with Thee for them ; so that we may never render to any man evil for evil, but study in all things the good of all men.

And lead us not into temptation. Whether such be open or secret ; whether it may be ready to surprise us unawares, or may seek to entangle us by continued importunity.

But deliver us from evil, past, present, or to come. And all this we beg with earnest supplications and with thankful remembrance of all Thine unspeakable mercies. *Amen.*

II.

KEBLE.

Our Father which art in heaven : One God, the Father Almighty, One Lord Jesus Christ, the Only-Begotten Son, One Holy Ghost, proceeding from the

Father and the Son ; have mercy upon us, Thy children, and make us all One in Thee.

Hallowed be thy name : Thou, who art One Lord, and Thy name One, have mercy upon us all, who are called by Thy name, and make us more and more One in Thee.

Thy kingdom come : O, King of Righteousness and Peace, gather us more and more into Thy kingdom, and make us both visibly and invisibly One in Thee.

Thy will be done in earth, as it is in heaven : Thou, who hast declared unto us the mystery of Thy will, to “gather together in One all things in Christ, both which are in heaven and which are on earth ;” conform us, O Lord, to that holy will of Thine, and make us all One in Thee.

Give us this day our daily bread : Thou, in whom we, being many, are One Bread and One Body, grant that we, being all partakers of that One Bread, may day by day be more and more One in Thee.

And forgive us our trespasses, as we forgive them that trespass against us : Thou, who didst say, *Father, forgive them*, for those, who were rending Thy blessed Body, forgive us the many things we have done to mar the unity of Thy mystical Body, and make us forgiving and loving one towards

another, so that we may become more and more One in Thee.

And lead us not into temptation : As Thou didst enable Thine Apostles to continue with Thee in Thy temptations, so enable us by Thy grace to abide with Thee in Thy true Church, under all trials, visible and invisible, nor ever to cease from being One in Thee.

But deliver us from evil : from the enemy and false accuser, from envy and grudging, from an unquiet and discontented spirit, from heresy and schism, from strife and debate, from a scornful temper and reliance on our own understanding, from offence given or taken, and from whatever might disturb Thy Church and cause it to be less One in Thee ; good Lord, deliver and preserve Thy servants for John xvii.
20—23.
ever! *Amen.*

III.

CARDINAL BONA.

Fallor ? an excelso nemorosi è vertice montis

Me Deus Ipse invocat ?

Orantes, inquit, penetralia claudite cordis,

Sit procul omne nefas.

Nam Pater è clarâ nitidi caligine cæli

Abdita cuncta videt.

Sic modus hic precibus ; longo sermone loquaces
Non amat Ille viros.
Summe parens hominum, solio qui celsus Olympi
Conteris astra pede ;
Sit Tibi laus, nomenque tuum venerabile pronus
Orbis ubique colat.
Magna triumphantis veniant citò regna cohortis
Imperiumque poli.
Angelicis sociata choris gens jura sequatur,
Quæ Tibi cumque placent.
Da nobis hodie panem, da pabula ; gentes
Ne premat atra fames.
Fratribus offensas ut nos dimittimus, et Tu
Omne remitte scelus.
Hostis Tartarei victos succumbere iniquis
Ne patiare dolis.
Sed cunctis releuet præsentibus, atque futuris
Nos Tua dextra malis.

IV.

ALEXANDER BARCLAY.

[From *The Ship of Fools*, 1508.]

Our Father which art in heaven eternally,
Thy name be hallowed ; graunt that to Thy kingdom
All we Thy servauntes woorthely may come.
In earth as in heaven Thy will be done alway,

And of Thy great grace and Thy benigntie
Our daily bread graunt unto us this day,
Forgiving our sins and our iniquitie,
As we forgive them that to us debtors be,
And to avoyde temptation Thy grace unto us lende,
And us deliver from every evil. Amen.

V.

GEORGE WITHER.

[From *Satires*, &c. London, 1620.]

Lord, at Thy mercy-seat ourselves we gather,
To do our duties unto Thee, *our Father*,
To whom all praise, all honour, should be given :
For Thou art that great God *which art in heaven*.
Thy wisdom rules the world's whole frame ;
For ever, therefore, *Hallowed be Thy name*.
Let never more delays divide us from
Thy glory's view, but let *Thy kingdom come*.
Let Thy commands opposed be by none,
But Thy good pleasure and *Thy will be done*.
And let our promptness to obey be even
The very same *in earth as 'tis in heaven*.
Then for ourselves, O Lord, we also pray,
Thou wouldst be pleased to *give us this day*,
That food of life wherewith our souls are fed,
Contented raiment and *our daily bread*,



With ev'ry needful thing do Thou relieve us :
And, of Thy mercy pity *and forgive us*
All our misdeeds in Him whom Thou didst please
To take an offering for *our trespasses*.
And forasmuch, O Lord, as we believe
Thou so wilt pardon us *as we forgive* ;
Let that love teach us wherewith Thou acquaints us,
To pardon all *them that trespass against us*.
And though sometime Thou findest we have forgot
This love or Thee, yet help *and lead us not*
Through soul or body's want to desperation,
Nor let abundance drive *into temptation*.
Let not the soul of any true believer
Fall in the time of trial : *but deliver*,
Yea, save him from the malice of the devil ;
And both in life and death keep *us from evil*.
Thus pray we, Lord : and but of Thee, from whom
Can this be had ? *For Thine is the kingdom*.
The world is of Thy works the graven story ;
To Thee belongs *the power and the glory*,
And this Thy happiness hath ending never ;
But shall remain *for ever and for ever*.
This we confess, and will confess again,
Till we shall say eternally *Amen*.

Prov. xxx.
8, 9.

VI.

GEORGE WITHER.

[From *Hymns and Songs of the Church*, 1623.]

Our Father which in heaven art,
We sanctify Thy name :
Thy kingdom come : Thy will be done
In heav'n and earth the same :
Give us this day our daily bread :
And us forgive Thou do ;
As we on them that us offend
Forgiveness doe bestowe :
Into temptation lead us not ;
But us from evil free,
For thine the kingdom, power and praise
Is, and shall ever be.

VII.

GEORGE WITHER.

[From his *Meditations upon the Lord's Prayer*,
1665.]

Our Father, who in heaven doth reside,
Thy name for evermore be sanctified,
Thy kingdom come : Thy will on earth be done,



NOTE S.

NOTE A.—p. 24.

THE ‘learned’ John Gregory, in giving his reasons for believing in the genuineness of this doxology says,—

“Note that our Lord gathered up His form of prayer out of the traditions of the Elders. It must not seem strange to you: if you know how to consider of it, you will perceive that nothing could be more purposely done.

“That it was so, will be easily evident from this recollection out of their own euchologues. ‘*Pater noster qui es in cælis, fac nobis gratiam. Nomen tuum, Domine Deus noster, sanctificetur, et memoria tua glorificetur in cælo desuper et super terram inferne.*’—*Seder Tephill. Lusitan.* p. 115. ‘*Regnum tuum regnet super nos in seculum, et in*



æternum.'—*Sepher Hammussar*. 49. 1. 'Pii priores dicebant, Remitte et condona omnibus iis qui vexant me.'—*Com. in Pirk. Avoth*, fol. 24. 'Ne inducas nos in manus tentationis, sed libera nos ab occurso malo.'—*Seph. Hammussar*. 9. 12. כי המלכות שלך היא לעלמים עד תמלך בנבחר, 'Quia tuum est regnum, et regnabis gloriosè in secula seculorum,' i. e.—

" 'Our Father which art in heaven, be gracious unto us. O Lord our God, hallowed be Thy name, and let the remembrance of Thee be glorified in heaven above and upon earth here below. Let Thy kingdome reign over us now and for ever. The holy men of old said, Remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For Thine is the kingdome, and Thou shalt reign in glory (or power) for ever and for evermore.'

"Therefore there is the same reason for the clause as for the whole prayer, and the reason as from hence is very full and following."—*Notes and Observations upon some Passages of Scripture*, by J. Gregory. London, 1665.

NOTE B.

Ἐπιούσιος is a word found only in the New Testament, and there only in this prayer. This circumstance has led to questions as to its exact meaning and derivation. There is little doubt, however, as well from the exigences of the context as from philological reasons, that it is rightly rendered 'daily:' that is to say, that which is every day required, and that it is derived from ἐπὶ and οὐσία (εἶναι). As in the LXX we find περιούσιος in the sense of 'superfluous,' so here this compound has been formed in order to imply something added to our substance or essence. Hence Origen (*de Orat.* § 27) gives the meaning of the word as *substantialis*, that which serves for the nourishment of the *substance* (ὁ εἰς τὴν οὐσίαν συμβαλλόμενος ἄρτος); by substance, however, understanding not that of the body, but the incorporeal portion of man. But this is a metaphorical refinement. Theophylact, taking οὐσία in the common meaning of 'existence,' gives this meaning to the word, 'that which nourishes or adds to our *existence*.' In accordance with this, the Syriac versions, the Peschito and Philoxenian; and St. Cyril, in the Syriac translation of his Commentary on St. Luke, translates ἐπιούσιος by 'our necessary bread,' or 'bread of our need.' In the

Cureton-Syriac Version of the Gospels, the meaning is confirmed by the verbal dissimilarity of the translation from the other Syriac versions, the latter changing 'necessary' into 'constant bread.' In the Sahidic Version of the Coptic Gospels ἐπιούσιος is rendered by 'coming;' but in the Memphitic dialect of the same language, by a word signifying 'of tomorrow.' In the Ethiopic, both in St. Matthew and St. Luke, we have *sisayna zalala halatna*, 'our food which (is) for our day;' whilst Ulfilas, in his Gothic version, has translated it by 'Give us this day our loaf, or bread, that is perpetual,' i. e. daily.

In the Vulgate ἐπιούσιος is rendered in St. Matthew's Gospel by the word 'supersubstantialis;' in St. Luke's by 'quotidianus;' and as the Lord's Prayer has in the ritual books of most of the western parts of the Church been taken from St. Luke's Gospel, and not from St. Matthew's, *quotidianus* is the word by which ἐπιούσιος is usually translated. In the old Italic version the same word *quotidianus* was made use of in both places. The change to *supersubstantialis* in St. Matthew was made by S. Jerome, apparently without reason. On this alteration Father Simon remarks, "What cause was there to change this word *quotidianum*, which was in the ancient Vulgate, into that of *supersubstantialem*, which is 'equivocal'?" The word

quotidianum, on the contrary, very clearly explains the meaning of that passage, and agrees also with what is read in the Hebrew and Chaldaic Gospel of the Nazareans." Indeed, in some MSS. of the Vulgate this is the word, according to Bellarmine, which is found even in St. Matthew's Gospel (*De bonis Operibus*, lib. i. c. 6). S. Jerome, having given other possible meanings of the word, says, however, "Alii simpliciter putant, secundum Apostoli sermonem dicentis: *Habentes victum et vestitum, his contenti sumus* (1 Tim. vi. 8), de præsentis tantum cibo sanctos curam agere. Unde et in posterioribus sit præceptum: *Nolite cogitare de crastino*" (Matt. vi. 34). And Cassian, after citing these words of S. Jerome, adds, "Alii ἐπιούσιον interpretantur non supersubstantialem; sed simpliciter substantialem, id est, substantiæ nostræ alendæ necessarium. Quem sensum etiam spectavit vetus interpres, dum *quotidianum* reddidit, hoc est, quo quotidie indigemus; quemadmodum omnes veteres auctores Latini legunt et exponunt; pro quo D. Hieronymus supersubstantialem vertit. Suidas, utramque significationem complexus, ἐπιούσιος ἄpros, inquit, panis naturæ nostræ congruens, vel quotidianus. Diarium Latini vocant, id est, in dies necessarium, aut statutum." *Collatio nona.*

NOTE C.

For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

This doxology has been rejected by several critics as an interpolation. The grounds on which they have done so appear however so insufficient, and the evidence in favour of the genuineness of its claim to be accepted as an integral portion of the prayer commanded to be used by our Lord so overwhelming, that in recording my dissent from the conclusions of the modern critical school, I hope it will not be thought out of place if I state briefly the chief arguments both for maintaining and for rejecting this doxology.

This clause is omitted in most MSS. of the old Latin and in the Vulgate translation of the Gospels, and consequently is passed over by the Fathers and Commentators of the Western Church. It is not found in the earliest printed Arabic version, though found in the oldest Arabic manuscripts. The three Egyptian manuscripts in the Memphitic dialect, which formed the basis of the Coptic version published by Wilkins (Oxford, 1716), omit these words, though they are to be found in the margin of one of these copies. Of Greek uncial MSS. the Vatican

and Beza Codices, known to critics as B and D respectively, also omit this clause, and to this must now be added the Codex Sinaiticus, of very questionable authority.

On the other hand, the doxology is not only found in three of the oldest MSS. of the Latin versions, but in almost all known Greek MSS. ; so that of upwards of eight hundred copies, the doxology is only omitted in eight or nine. It is found in the Apostolic Constitutions at full in lib. iii. c. 18, which is commonly attributed to the fourth century, and slightly contracted (*ὅτι σοῦ ἐστιν ἡ βασιλεία εἰς τοὺς αἰῶνας, ἀμήν*) in lib. vii. c. 24 (ed. Ultzen, 1853), which some suppose to have a later origin. This fact has not been remarked by some modern writers, who noting the contracted form in the seventh book, suppose that this is an early form of what was afterwards expanded into the doxology as it now stands. Such writers, however, overlook the doxology which is found in the third and older book of these Constitutions. The doxology again is commented on as an integral part of the Lord's Prayer, and without any suspicion as to its want of genuineness, by the Greek Fathers ; e. g. Chrysostom (370—407), Hom. in Matt. xix. ; De Augusta Porta, et in Orat. Dominicam at Constantinople ; Isidore of Pelusium in Egypt (420—450),

Apostolic
Constitu-
tions.

Greek Fa-
thers and
Commen-
tators.

Epist. lib. iv. ep. 24; Theophylact, Archbishop of Acris (A.D. 1070), in his Commentary; Cæsarius of Constantinople, brother of Gregory Nazianzen; Germanus, Patriarch of Constantinople, either the first of that name (713—730), or Germanus II. (1226—1240); Euthymius Zigabenus (1117), Comment. in Evang., and others. But this evidence, weighty as it is, is as nothing, compared to the testimony of the ancient versions of the New Testament. These are of such antiquity that the oldest existing Greek MSS. are modern in comparison, and these, without an exception, contain this clause. Foremost in age and authority is the venerable Peschito version, made in Syria, as most critics believe, in the very time of the Apostles, but certainly not later than the middle of the second century. With this accords the other and independent Syriac translations, the Philoxenian, the Jerusalem, and Cureton-Syriac versions. Next in order of value and of chronology to the Peschito, if indeed it be second, is the ancient Coptic version in the Sahidic dialect; a translation which cannot be later than the middle of the third century (A.D. 250), but which was most probably made at the beginning of that century, if it be not, as some suppose, still earlier. Schwartz (Leipsic, 1846), the latest editor of the Sahidic Gospels, assigns it to the year A.D.

Ancient
Versions.

202 (Præf. xviii). In this version the doxology appears in a slightly abbreviated form : *For thine is the might and the power for ever and ever. Amen.* The Ethiopic translation which was made in the next century has the clause precisely as it stands in the 'Textus receptus;' and this is so, not only in the version of the Gospels, but also, wherever the Lord's Prayer occurs in the Ethiopic liturgy (see Ludolf). Again, in the Gothic version, made by Ulfilas in the fourth century, we read, "Unte theina ist thiudangardai jah mahts jah vulthus in aivins. Amen:" (*For thine is the kingdom, and the power, or might, and the glory, to ages. Amen.*) The Armenian version, attributed to the next century, contains the doxology, and this is the case with the Slavonic, the Georgian, the Arabic of Erpenius, and the Persian as edited by Pococke.

Vile Free-
man's
Princip.
Div. Ser-
vice, vol.
i. cap. i.
sect. v. in
fin.

Now since these various versions were made from Greek manuscripts, it is evident that in the first century of the Christian era, this doxology was an integral part of the Gospel of St. Matthew; and inasmuch as these translations were made in various and remote parts of the East, it is clear that this clause was a part of the Lord's Prayer in the greater portion of ancient MSS., if not in all.

In comparison with the testimony afforded by the occurrence of the doxology in these ancient ver-

sions, which all Biblical critics regard as of greater authority than any existing manuscripts uncial or cursive, other arguments on either side of the question possess but little intrinsic value. It is, for example, of small importance whether,

(I.) Origen is or is not silent as to this doxology.

Origen. For though he makes no comment on this doxology, and it is evident that it was not found in the copy of St. Matthew which he used, yet we must remember that he rejects clauses which are now usually acknowledged to be a portion of the text of St. Luke's Gospel; and the significancy of his omissions is considerably diminished by the way in which he accounts for the variation between the Lord's Prayer as it stands in St. Matthew's Gospel and that in St. Luke. "Ad discipulum," he says, "quippe qui jam profecerat, verisimile est Dominum per compendium fuisse locutum; ad populum autem cui perspicua magis doctrina opus esset, apertius" (Origen, de Oratione, § 30, ed. De La Rue). But, in truth, the authority of Origen, when opposed to all the old versions, can be of no importance whatever. It only amounts to this, that in the MS. of which he made use, the doxology did not occur.

(II.) It has been said that this doxology interrupts the connexion of the clause in the fifteenth verse with the petition in the twelfth. This, how-

ever, is an objection made without consideration, for if this were any argument against the genuineness of the doxology, and its proper position at the close of this prayer, it would be necessary for us to reject not merely the doxology, but also the rest of the thirteenth verse, for which, however, no sanction can be pretended.

It has been customary, on the other hand, to urge the testimony of a passage in the Philopatri, which, whether it be Lucian's or no, is of little importance. It is at any rate the testimony of an independent witness of the greatest antiquity. In this work the heathen writer speaks of τὴν εὐχὴν ἀπὸ τοῦ πατρὸς ἀρξάμενος καὶ τὴν πολυώνυμον ᾠδὴν εἰς τέλος ἐπιθείς. I attribute but little importance to this passage, though it must be admitted that its value as evidence is far greater than either of those facts or opinions just cited in opposition to the genuineness of the doxology.

Those critics who reject these words, *For thine is the kingdom, the power, and the glory, for ever and ever*, consider that they have been interpolated from the liturgy of the Eastern Church. But to say the least, it is as likely that the liturgy would borrow its doxology from the Lord's Prayer, as that it was added to the Gospel from that source. It would be a strange argument against the genuineness of

the Apostolic Benediction in the Epistle to the Philippians, to allege its presence in liturgical writings, or to assert that the last verse of the second Epistle to the Corinthians had been wrongly inserted in that place, because it also occurs in the same writings. And yet this is made use of as a kind of argument against the genuineness of the doxology. But how little this objection can be pressed, or is even borne out by fact, may be gathered from this, that Bellarmine (*De Bonis Operibus*, lib. i. c. 6, in fine) gives as one reason for doubting its genuineness, that it does not occur in the litany of S. Chrysostom, though, as we have seen, it does in his commentary.

Intentional omissions and interpolations are alike frauds. Whilst, however, the latter cannot take place accidentally, the former may arise from the carelessness and oversight of the scribe. Nor, when we consider the veneration with which the words of Christ have been ever regarded, is it likely that an addition of this kind would have been permitted. Whilst, then, an omission may easily be accounted for, it is most unlikely that such an interpolation would have been tolerated, especially at so early a period. For the state of the case is this: If the doxology be not a genuine portion of the Lord's Prayer, but an interpolation from the liturgies or

from some other source, then its insertion in all the ancient versions would show an uniform and systematic interpolation. But surely, if the addition had been intentional, and we have seen that no other supposition is possible, since an addition of this kind cannot be the result of accident,—the same addition would have been made to the Lord's Prayer as it stands in the Gospel of St. Luke, or rather the Lord's Prayer, as it is met with in St. Luke's Gospel, would have been chosen and preferred as that which should receive this addition, since it is the prayer from this Gospel which is used in the liturgies, and not that from St. Matthew. But if the use of this doxology in the liturgical books of the Church led transcribers of the Gospels in Upper Egypt, in Syria, in Mœsia, in Russia, and in other places, to insert these words in the Lord's Prayer, when it occurs in St. Matthew's Gospel, surely we should find some traces of a like interpolation in the Lord's Prayer as it is found in St. Luke's Gospel. Whilst, however, the manuscripts containing the writings of this Evangelist present the customary number of various readings, not one, I believe, is to be found—certainly not one of any authority—in which this doxology occurs.

Marcion and his followers, it is known, rejected Marcion. the Gospels of St. Matthew and St. Mark, and pro-

ceased to receive only that of St. Luke, in which the Lord's Prayer occurs without the doxology. How far the influence of this heretic may have been felt in the Church of Rome we cannot determine. Some influence he undoubtedly possessed; and the omission of these words from the prayer as used in the liturgy would necessarily follow from the doctrines of Marcion, and his preference for the Gospel in which they are not found. The loss of the doxology, however, in the Latin service here, and so in the version of the New Testament in use amongst ecclesiastics in the West, may well have happened from accident; and it is unnecessary to conjecture any other cause for its omission than this amply sufficient one. That the Lord's Prayer originally ended in these words, cannot, I imagine, be questioned by any who are able to weigh the evidence afforded by its presence in the most ancient versions of the Gospels, and remember the various circumstances under which these translations were made.

Whilst, then, the direct evidence in favour of the clause being genuine is so strong, and, as it appears to me, overwhelming, the chief reason for doubting whether these words be an integral portion of the text or no, arises from the absence of the doxology from the service-books of the Western Church; from which circumstance probably it has, accidentally or

designedly, but most probably from accident, been omitted in the Latin version of St. Matthew's Gospel. As to the absence of the doxology from the liturgies, I think one important fact has been overlooked. The portions of Scripture made use of for liturgical purposes, as the *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*, are taken exclusively from St. Luke's Gospel, never from those of St. Matthew and St. Mark: for which reason it may be that the Gospel of St. Luke has been spoken of as the sacerdotal one, and the emblem assigned to the Evangelist selected with reference to the sacrificial offerings. If, then, designedly the compilers of the early liturgies of the Christian Church resorted to this Gospel for the canticles of praise, they would naturally make use of the Lord's Prayer as it stands here, rather than that from St. Matthew; that they did so is proved by the circumstance that the word by which ἐπιούσιος is translated in the Lord's Prayer used in the Western liturgies is *quotidianus*, as it stands in St. Luke's Gospel, not *supersubstantialis*, which is the rendering in that of St. Matthew¹.

Those, however, who would wish to investigate this subject more fully, will find the following books useful for that purpose:—Hug's *Introduction to the*

¹ See Note B, at p. 203.

Writings of the New Testament, edited by Wait (1847) ; *Scrivener's Supplement to the Authorized English Version of the New Testament* (1845) ; and *The Holy Gospel in the Received Text of the Greek, with Various Readings*, by the Rev. J. Forshall. The ability which is conspicuous throughout this fragment of a book contemplated by Mr. Forshall will compel the reader to regret, that in consequence of the death of the author it is but a fragment.

NOTE D.

[*From an Exposition of the Lord's Prayer* by Rev. W. H. Karlake. 1861.]

“As we ascribe to God *the* kingdom, and *the* power, as being the one source of all dominion and force, so we do ascribe to Him *the* glory also. For all glory likewise flows from Him ; all truly is centred in Him. We think of glory in two ways : one in so far as it is a quality of things, that in them which calls forth our feelings of admiration and awe ; the other, in so far as it is the expression of those feelings, the conscious declaration on the part of man that they possess those qualities, and

by them call forth those feelings in his heart ; and thus these two aspects of glory are but the counterparts and correlatives the one of the other. Now glory thus understood belongs most truly to God alone. There is a glory of things in outward nature, the glory of the starry heavens, the glory of the mountain's majesty ; there is a glory belonging to man, in the sublime conceptions of intellectual industry and power, in the character of youth that is manly, and generous, and upright, and pure ; in the character of old age, resting on the confines of the other world, yet shedding the light of a true, resigned, affectionate, heavenly spirit upon this ; and these things have praise, and honour, and glory from men : but did our thoughts ascend, as they ought, from the streamlet that glitters before our eyes, up to the hidden source in which it, with countless others, has its rise, we should see that all the glory of outward nature, and all that is illustrious in the works, and the wills, and the imaginations of men, is but the lustre imparted to them by the one great Source of glory, a slight reflection of His perfections ; and that, therefore, not on man, however great and good, not on scenes of nature, however grand, should rest the breath of human praise, but that it should mount on, like the in-

cense, to mingle with angels' notes, as they for ever give glory to Him who sitteth on the throne, the one fountain-head of all that is grand, and beautiful, and good."

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